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ARCHAIC WORDS IN PĀṆINI'S AṢṬĀDHYĀYĪ

AVANINDRA KUMAR

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About the Book

Pāṇini made use of Sanskrit which is post-Vedic and much older than the first Classical Sanskrit, as found in poets after Vālmiki, i. e. Aśvaghoṣa, Bhāsa, Kālidāsa etc. In the Aṣṭādhyāyī, there are words and expressions which are quite archaic and are not met with in the works of poets mentioned above and their successors. A number of such archaic words are found in the Aṣṭādhyāyī. They call for a detailed and critical examination. It is really interesting to find out when and where such words were used in varied contexts and in varying senses. Further, it throws light on the nature of words and expressions which tended to become archaic in Sanskrit in time to come.

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पूजार्हेभ्यो विद्वद्वर्येभ्यो विद्यानिवास-
मिश्रमहाभागेभ्यः कृतिरियमुपायनी-
क्रियते विनीतलावणीन्द्रेण कुमारेण
१४.७.८२.

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ARCHAIC WORDS IN PĀṆINI'S AṢṬĀDHYĀYĪ

Dr. Avanindra Kumar
Principal, K.A. College
Kasganj (U.P.)

With a Foreword by
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University of Delhi

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To

the sacred memory of my

late father

Shri Vidya Bhushan Vaidya

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FOREWORD

I have great pleasure in introducing the work *Archaic words in Pāṇini's Aṣṭādhyāyī* by my colleague Dr. Avanindra Kumar. A new study, it deserves serious notice. Some eighty words have been taken up here for purpose of divination of their precise signification.

The word archaic according to the dictionary definition means that which is no longer in common use though it is retained for special purposes. The use of this word by the author could only be with reference to the post-Pāṇinian period, for it is inconceivable that the great grammarian should be explaining the formation of words in his grammar which were no longer in use in his time. As a matter of fact, while talking of the use of the words it is very difficult to say anything definitely. A word may be in use in a certain part of the world and may be completely unknown in another. The Vārtikakāra is very right when he says *sarve deśāntare*, all words (which are taken to be not current) could be traced to different places.

Literature could be no sure guide to the use or otherwise of a particular word even in a given period of time. Not all the words can necessarily find mention in it. A large corpus of them is bound to remain confined to the speech of the common people, the colloquial speech as it is called. Similarly a large body of them pertaining to arts and crafts can find mention only in technical works dealing with them. The Sanskrit literature being particularly deficient in them, the non-occurrance of such words can easily be undersood. And for Sanskrit literature itself, a basic point is that a considerable part of it has suffered destruction, wanton or otherwise, in the

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centuries gone by, thus minimizing the chances of the possibility of the existence of works in it on arts and crafts which could be the source of the words pertaining to them. The end result of all this is our ignorance of the exact sense of such words. Any attempt to enlighten us on that score with whatever material available should be warmly welcomed by scholars.

It may not be out of place to mention here that even with regard to some of the words which have been in use, the precise meaning is difficult to determine. Take the word *dhanvan*, for instance. Dr. Kumar deals with it in his book on p. 45 and interprets it as desert region with the postscript that the word in the sense of desert does not exist in classical Sanskrit literature. Amara's note on it as also its companion word *maru* is : *samānau marudhanvānau*, *maru* and *dhanvan* have the same meaning. The veracity of this note is not proved by their juxtaposition in the *Mahābhārata*, the *Bhāgavata* and so on, e.g.,

(i) *atītya marudhanvānaṁ*
prayāntau tṛṣitau gajau.[1]

(ii) *tataḥ sarasvatīkūle*
sameṣu marudhanvasu[2]

(iii) *marudhanvam atikramya*
sauvīrābhīrayoḥ parān.[3]

Under the second verse Nīlakaṇṭha explains *maru* as a land without water and *dhanvan* as an arid land, *maruṣu nirjaladeśeṣu*, *dhanvasu jāṅgaladeśeṣu* Śrīdhara's, comment on the third verse is that *maru* is a land without water while *dhanvan* is where it is scarce : *marur nirudakadeśaḥ*, *dhanvo 'lpodakaḥ*. Now for *maru* both the commentators are agreed. About *dhanvan* there seems some difference. While according to one it is *jāṅgaladeśa*, arid land, according to the other it is one with little water, *alpodakaḥ*. The difference, however, is

1. Droṇaparvan, 101, 19
2. Vanaparvan, 6.3
3. *Bhāgavatapurāṇa*, x 10.35

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superficial, *alpodakatva* being a special feature of *jāṅgaladeśa* as explained by Caraka :

alpodakadrumo yas tu
pravātaḥ pracurātapaḥ
jñeyaḥ sa jāṅgalo deśaḥ
svalparogatamo' pi ca.[1]

It sometimes happens that a word may not be very much in use in a particular sense in its independent form but only as a part of another word. One of the best instances of it could be the word *viśārada*. It has *śārada* as one of the components, the word which our author picks up for comment on pp. 159-60 and which has the sense of *pratyagra* or fresh present in it. Dissolved as *vigataṁ śāradam*[2]*=śāradatvam = abhinavatvam, apratibhatvam vā yasya*, it means one who is past immaturity. Interestingly, the word has many meanings other than that of freshness, including the one of that of the goddess of learning which it yields only in the feminine.

Till the historical dictionary of the Sanskrit language is ready, it is very difficult to be categorical in pronouncements about the occurrance or otherwise of certain Pāṇinian words in literature. Even with our present research means it is not impossible to hit upon a use or two of them, e.g., the use of *suhita* in the sense of thoroughly satisfied (the sense in which according to our author the word is not found in post-Pāṇinian classical Sanskrit literature (p. 157) in the line :

sahasranetraḥ suhitatvam āpa na[3]

It appears that whenever our author says that the words are non-existent in literature what he means is that their use is rather infrequent or rare. This interpretation alone could justify the inclusion in his work among archaic words of such words as *kutupa, goṇī, vyakti* and so on. Apart from a few about which there may be a difference of opinion, a majority of the words listed by the learned author in the present work

1. Vimānasthāna, Adhyāya 4, Nirnaya Sagar Press Edn. Bombay, p. 243.
2. *Śārada* is an instance of *bhāvapradhānanirdeśa.*
3. *Rāmacarita* of Yuvarājakavi, II. 60

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is rather of those as are unfamiliar and appear to have fallen out of use answering very well their description as archaic.

Dr. Kumar deserves plaudits for drawing the attention of scholars to a field which had remained almost virgin so far. He has brought to bear on it critical insight and depth of study. I am sure his work will be well received by connoisseurs and that it will be followed by many other similar works by him.

Satya Vrat Shastri
Professor and Head of the
Department of Sanskrit &
Dean, Faculty of Arts
University of Delhi

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PREFACE

Many problems regarding Pāṇini have so far been studied but they are on the different lines. 'Grammatical Method in Pāṇini', by—Dr. Betty Shefts; 'Pāṇini', by—Dr.T. Goldstucker; 'A Descriptive Technique of Pāṇini', by—Dr. V. N. Misra and 'India as known to Pāṇini', by—Dr. V.S. Agrawala and some others may be taken into account here. I am quite confident that this is a problem which has not been touched upon by any scholar so far. It is my humble attempt in this field.

(a) Pāṇini made use of Sanskrit, which is post-Vedic and much older than the first Classical Sanskrit as found in poets after Vālmīki, i.e. Aśvaghoṣa, Bhāsa, Kālidāsa etc. In the Aṣṭādhyāyī, there are words and expressions which are quite archaic and are not met with in the works of poets mentioned above and their successors. A large number of such archaic words are found in the Aṣṭādhyāyī. They call for a detailed and critical examination. It is really interesting to find out when and where such words were used in varied contexts and in varying senses. Moreover, the separation of such words from the main bulk of Pāṇini's work, Aṣṭādhyāyī will, to a great extent, circumscribe the scope of Pāṇini's work for the purpose of studying only such words as are in actual use in Classical Sanskrit. Further, it throws light on the nature of words and expressions which tended to become archaic in Sanskrit in time to come.

Of all these words, there are a few which have been used in the Vedas and by Pāṇini in the similar senses but are not seen afterwards in Classical literature in those senses. There are a number of words, which are not at all seen after Pāṇini. Similarly, there are certain words which are neither found in

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the Vedas, the Vedic literature nor in the Classical post-Pāṇinian) literature.

There are certain words, which are not even in the Vedic literature and are more archaic, being of the Indo-European family. It is really interesting and surprising to some extent how Pāṇini took such words to study. It is, therefore, a comparative study of the Indo-European, Vedic and the words used by Pāṇini and thus, is unique in its present form.

Here, let me make it very clear that I do never mean that all the aphorisms by Pāṇini or the words, used by him are archaic. There are many words, which are quite similarly found in the Classical literature till to-day. Actually speaking, little change could ever be expected of Sanskrit language since it is very strongly governed by the grammatical rules, and it is because of its being so strongly governed by the grammatical rules that a number of prejudiced persons call it a dead language.

The present study has been made only on those very words, which are not generally used in the senses, Pāṇini used them. It is a philological as well as grammatical study.

(b) The word 'Archaic' means the 'ancient' and at the same time 'not absolutely obsolete but no longer in general use.' Here, in my study I mean the same and it may, therefore, be very easily guessed that if a certain word used by Pāṇini in some sense is found in Classical literature in the same sense once or twice ; its archaism will not be lost.

The scope of this study is very limited i.e. the Aṣṭādhyāyī only. Though, I have tried to study as much as could come within the limit of my study ; I do not claim that I have taken all the words in that limit even. 'To err is human' and at the same time I know the limitations of my knowledge. Hence, if certain word remains without being studied, I am ever prepared to admit my limitation.

To make my study precise, I have not included the arch-

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aic words, which occur in groups (gaṇas). It is only because that would have become as big or even bigger than all this.

I have selected some words, which have been given by Pāṇini for explaining their formations. But this study of counter-examples has not been included in it. It is for this reason that the examples may be of the Pāṇinian language but the counter-examples are certainly of the commentators or the others. They give a picture of the post-Pāṇinian language. Thus, in this study, there will be two types of word—one, used by Pāṇini himself in aphorisms and the other, given for explaining their formations.

(c) I have not come across any such work in Sanskrit. Many other aspects of Pāṇini (as referred to in the II part of this very chapter) have thoroughly been studied. Since, this aspect has not so far been touched upon by one else this study may be considered as a fresh and new achievement, but the field of study is vast, therefore. this work may not be considered the last one. Other valuable works are quite possible in future.

In Hindi and other languages as well, some research studies of this type may be found.

(d) In the light of the two big commentaries, the Kāśikā and the Mahābhāṣya, I selected a number of words from the Aṣṭādhyāyī, which at first appeared to me to be archaic. Certainly all of them were not archaic.

After consulting as much Classical literature as could be available to me, I had to leave certain words. But simultaneously, I consulted as many lexicons and dictionaries as available, viz.—

(i) Amara Kośa.
(ii) Halāyudha.
(iii) Medinī.
(iv) Śabda Kalpadruma.
(v) Vācaspatyaṁ.

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(vi) Sanskrit-English and English-Sanskrit Dictionary by Monier Williams.

(vii) Sanskrit-English and English-Sanskrit Dictionary by —V.S. Apte.

(viii) Sanskrit Sabdārtha Kaustubha.

(ix) Vedic Index.

(x) Vedic Word Concordance by Dr. V.B. Shastri. and the

(xi) Sanskrit Worterbuch.

These lexicons gave a new light to my knowledge and many of the words, which appeared to me archaic before were quite familiar, now.

Then, the word which proved to be archaic, could easily be selected. I tried to find it out where and how many times an archaic word of the Aṣṭādhyāyī has been used. The use of an archaic word in different senses could also be traced side by side. I studied such words from their original sources in the Vedic as well as Classical literature. Then, treatment of a word in different context was very clear.

As regards the studies of the words on the Morphological and phonological lines it is not required ; since, no reference of a change in the form of a word and its sound could be available nor is expected. It is all due to the firm governing rules of the language. The semantic study has been evaluated as much as possible.

The division of chapters has been done on the basis of groups. It could have been done on the lines of the Aṣṭādhyāyī as well i.e. chapter-wise words. (Whatever archaic words could be found in one chapter.) But this system appealed to me more scientific.

The first chapter of the present study deals with the Introduction of Grammar. Though, I do not claim any originality as regards this chapter, I have tried to put facts based

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on solid proofs and about which not much discussion is required.

The main study consisting of about eighty words has been divided into nine chapters. Thus, the first chapter of the main study is the second chapter in general. This (Second) chapter deals with the words meant for worldly things and is very clear from its heading, i.e. Physical world in its larger aspect; I have made the division of the words corresponding to the sense in which Pāṇini used them.

The third chapter has words, which mean cities, countries or some other particular places, as shown in the Aṣṭādhyāyī.

The fourth chapter contains the words which appear for caste, varṇa and other social divisions.

The fifth deals with the words, given for something eatable or drinkable.

The sixth has got those words which appeared in the Aṣṭādhyāyī for a religious act or book etc.

The seventh chapter has the words which are for animals and concerned with them.

Eighth deals with some trees etc. and the nineth with words used for weights and measures.

The tenth chapter contains all the remaining words which could not be classified under any of the above heads and its heading is "Miscellaneous."

The eleventh and the last chapter is a concluding chapter. General characteristics of Pāṇinian archaic words after this study has been given. It may be taken as a gist after making this study.

(e) The word studied in this work are certainly 'archaic' in its true sense. As for example, there is a word 'Antara', occured in an aphorism of Pāṇini—"Antaraṁ bahiryogopasaṁvyānayoḥ" I-1-36. meaning thereby that the word 'Antara' becomes a 'sarvanāma' if used in the senses of 'external' and

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'clothes'. Certainly this word must have been in use in these two senses in the time of Pāṇini. When this word is not seen in either of the senses in the Classical literature, it proves the archaism.

These archaic words are of many types—

(i) Some, which are found in the Vedic literature in the same sense but not at all in the Classical.

(ii) Some, which are found in the Vedic literature in the same sense but in a different sense in the Classical literature.

(iii) Some, which are not at all in the Vedic and Classical literature while Pāṇini has made a referance.

(iv) Some, which are used in two different senses in the Vedic and Classical literature, while Pāṇini has given a new meaning.

(v) Some, which are found in one sense in the Vedic and in the same sense in Classical literature. But the meaning, given by Pāṇini differs.

(vi) There are some, though rare, which are neither Vedic nor Classical and are much older than the Vedic, knows as Indo-European.

I think, this all would give a clear picture of the whole study. Worthy scholars and readers will judge how far I have been successful in my attempt.

The present work is a revised form of my thesis submitted for a Ph. D. degree of Agra varsity with the same title.

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ACKNOWLEDGMENTS

I am conscious of the limitations of my knowledge. And a student of Sanskrit may very easily guess that a study on any aspect of Pāṇini would require a study of Patañjali and Kātyāyana. This again requires a great help from many other sources.

I owe a deep sense of gratitude to a very large number of scholars and organizations on whom I have depended for thought and material. Some of them have been referred to in the Bibliography. But there are many others who have helped in the formulation of my thought and approach; to them my gratitude is the greatest.

I cannot help remembering my late Professor Rev. Dr. N.D. Singh, the-then Head of Hindi and Sanskrit department, B.R. College, Agra. I wish, I could offer my regards in person to him. I am greatly indebted to him for the inspiration he had given me in my study of Sanskrit literature. He will remain for ever in my memory. With all the feelings of a devoted student, I offer my regards to his sacred memory.

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I also remember with my best regards Dr. R.K. Singh, Ex-Vice-Chancellor, Meerut and Himachal Pradesh Universities my uncle Dr. D.N. Shastri, Dy. Director, Institute of Vedic & Puranic Studies, Naimiṣāraṇya, my aunt Dr. Mrs. Shashi Prabha Shastri, Vice-principal, Mahadevi P.G. College Dehra-

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I shall be failing in my duties if I do not remember Dr. Virendra Shastri, VVRI Hoshiarpur and Dr. Vijai Pal Shastri Pāṇini Mahāvidyalaya Bahalgarh for their valuable brotherly suggestions.

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Shri K.L. Joshi, proprietor, Parimal Prakashan deserves thanks for the speedy publication notwithstanding many odds.

A. Kumar

Kasganj
17th July 1981.
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CHAPTER I

Introduction

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ORIGIN OF GRAMMAR—

अनादिनिधनं ब्रह्म शब्दतत्त्वं यदक्षरम्
विवर्ततेऽर्थभावेन प्रक्रिया जगतो यतः ।
VP. 1/1

Ācārya Bhartṛhari, the prince among Vedavits and an eminent grammarian after describing the creation of the Universe by Brahman, strives to show the affinity between Brahman and the Vedas :

प्राप्त्युपायोऽनुकारश्च तस्य वेदो महर्षिभिः,
एकोऽप्यनेकवर्त्मेव समाम्नातः पृथक् पृथक् ।
VP. 1/5

विधातुस्तस्य लोकानामङ्गोपाङ्गनिबन्धनाः,
विद्याभेदाः प्रतायन्ते ज्ञानसंस्कारहेतवः ।
VP. 1/10

He concludes that the Vedas, which are the other form of Brahman, developed into an elaborate ramified system.

An important aspect of the comprehensive system of the Vedas is grammar called Vyākaraṇa. This is how the origin and evolution of grammar is explained. Yāska has endeavoured to trace the development of the various stages of knowledge emanating from the Vedas :

साक्षात्कृतधर्माण ऋषयो बभूवुः । तेऽवरेभ्योऽसाक्षात्कृतधर्मभ्य उपदेशेन मन्त्रान् सम्प्रादुः । उपदेशाय ग्लायन्तोऽवरे बिल्मग्रहणायेमं ग्रन्थं समाम्नासिषुर्वेदं च वेदाङ्गानि च । Nirukta 1/20

Yāska points out that in the beginning there were Ṛṣis, who acquired the knowledge of the mantras(ऋषिर्दर्शनात्—नि० २/११) They were followed by other Ṛṣis, who gained the knowledge of the mantras by oral transmissions from their preceptors (अवरकालीनेभ्यः शक्तिहीनेभ्यः श्रुतर्षिभ्यः—दुर्ग० १/२०) Then, the Ṛṣis of the later periods (श्रुतर्षयः) realizing the limited capability of the

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young seekers after knowledge, compiled the Nirukta, different branches and the Vedāngas[1] for their full understanding and appreciation. Belwalkar has concluded from Yāska's statement that there were three stages of mental development,[2] which embrace the various periods of Mantradraṣṭr, Brāhmaṇa-pravaktṛ, Śākhāsaṁkalayitṛ, Padapāṭha, Nighanṭu and the other concerning these including the origin of the present Prātiśākhyas.

The Ācāryas of ancient times, held the view that the Vedāṅgas were written with a view to acquainting people with the meanings of the Vedas. But, the modern scholars do not subscribe to this view and they have advanced their own theories.[3] Some maintain that after a number of the non-Aryans were converted Aryans, the non-Aryans and their descendants tried to acquaint themselves with the Vedic culture, mainly composed of religious practices.[4] Other argue that

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1. Rajvade denotes that the phrase वेदं च वेदाङ्गानि च is original one and is, therefore, not authentic.

2. Systems of Sanskrit Grammar, p. 5

3. It is quite possible that the six Vedāngas partly grew up and partly took shape under the circumstances demanded by an effort on the part of these progressive non-Aryans and their descendants to acquire thoroughly the Vedic culture, a great deal of which was essentially connected with religious practices. (M.M. Ghoṣa, Pāṇinīya Śikṣā, Introduction p. xx)

4. When incident on local distance and difficulty of mutual contact, there sprang up differences in the pronunciation of Vedic texts in different families, a general need seems to have been felt of some definite rules in order to fix one system of recitation.....Besides, difference between textual and colloquial language, rendered more glaring by sharp dialectic deviations, afforded enough good to thinking minds. They began to philosophise over the

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owing to the distance and lack of mutual contact differences in the pronunciation of Vedic texts tended to grow more and more and hence the need to prescribe fixed rules of the recitation was felt. Furthermore, the difference between the classical and the vedic language led scholars to think of the relationship between the word and its meaning and this resulted in the birth of grammar.

The Vedāṅgas, their numbers and their nomenclature are frequently met with in ancient literature. In the Gopotha Brāhmaṇa, and the Dharmaśāstras like Baudhāyana, in the Vālmīkīya Rāmāyaṇa and in the Mahābhāṣya, the Vedāṅgas have been referred to by the word Ṣaḍaṅga.[1] According to Whitney the oldest reference to the Vedāṅgas is available in the Muṇḍakopaniṣad (1.1.5) in the following form :—

ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः,
शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषम् ।

Maxmuller considers the verse prakṣipta.[2] According to him, the oldest reference to Ṣaḍaṅga is contained in a line written in the Ṣaḍviṁśa Brāhmaṇa (4.7.) :

चत्वारोऽस्यैव वेदाः शरीरं षडङ्गान्यङ्गानि ।

However, it is true that the other names and expressions signifying the Vedāngas are not noticeable. For the correct pronunciation of the Vedas, Śikṣā and Chandas, for their full comprehension Vyākaraṇa and the Niruktā, for the performance of rituals (Yāgaviniyoga) Kalpa and the Jyotiṣa were thought to be necessary.[3] Thus, these six branches of know-

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relation that subsists between sound and sense..... Gradually increasing interest in semantics proved a powerful factor in directing scholars minds towards analytic studies. It is probably in this way that a wonderful indigenous system of grammar.....was evolved. (Vishwabandhu : Atharva Prāt. Intro. p. 19, 20)

1. Sanskrit Vyākaraṇa Śāstra kā Itihāsa, I Part, p. 57
2. Hist. of Sans Lit., p. 57
3. A Hist. of Indiam Lit., p. 268

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ledge helpful as they are in understanding[1] the Vedārtha, are known as the Vedāṅgas.[2]

Of all the six Vedāṅgas, Vyākaraṇa has been accorded pride of place by scholars. Patañjali,[3] referring to this sentence from the Āgama :--

"ब्राह्मणेन निष्कारणो धर्मः षडङ्गो वेदोऽध्येयो ज्ञेयश्च" says,

"प्रधानं च षडङ्गेषु व्याकरणम् प्रधाने च कृतो यत्नः फलवान् भवति"

Bhartṛhari[4] also wrote :—

"आसन्नं ब्रह्मणस्तस्य तपसामुत्तमं तपः,
प्रथमं छन्दसामङ्गं प्राहुर्व्याकरणं बुधाः ।

Since, words for their meanings are entirely dependent on grammar, it has rightly been considered to be the supreme element.[5] The word 'Vyākaraṇa' in the sense of Śabdaśāstra is met in the Vālmīkīya Rāmāyaṇa, Gopatha Brāhmaṇa, Muṇḍakopaniṣad, the Mahābhārata etc.[6] This shows the cardinal value of grammar in the ages past. The heritage of grammar was bequeathed by Brahmā to the succeeding generations of scholars : Brahmā to Bṛhaspati, Bṛhaspati to Indra, Indra to Bhāradwāja, Bhāradwāja to Ṛṣis, Ṛṣis to Brāhmaṇas (ब्रह्मा बृहस्पतये प्रोवाच, बृहस्पतिरिन्द्राय, इन्द्रो भरद्वाजाय ,द्वभराज ऋषिभ्य, ऋषयो ब्राह्मणेभ्यः). This supports the view of Patañjali[7] that Bṛhaspati spoke to Indra each word for godly thousand years (बृहस्पतिरिन्द्राय दिव्यं वर्षसहस्रं प्रतिपदोक्तानां शब्दानां शब्दपारायणं प्रोवाच). On the

1. Sāyaṇa-Ṛgbhāṣya, p. 57
2. अङ्गत्वेन संस्तवाद व० (पा० शिक्षा 42)
3. पस्पशाह्निक (म० भा०)
4. VP, Brahmakāṇḍa
5. Haradatta, Padamañjari, I Part, p. 7
6. Sanskrit Vyākarṇaśāstra kā Itihāsa, I Part, p. 56, 57
7. Mahābhāṣya, Paspaśahnika

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basis of the pronouncement of the Taittirīya Saṁhitā[1] and its commentator Sāyaṇa[2] (ते देवा इन्द्रमब्रुवन्. इमां मे वाचं व्याकुर्विति ·····तामिन्द्रो मध्यतोऽवक्रम्य व्याकरोत्—तै० सं०, तामखण्डां वाचं मध्ये विच्छिद्य प्रकृतिप्रत्ययविभागं सर्वत्राकरोत्—सायण भाष्य). Indra is looked upon as the first purifier (आदिम: संस्कर्त्ता) of grammar. This view has been held by the great scholar Pt. Yudhiṣṭhira Mīmāṁsaka.[3]

Prātiśākhyas deal mainly with uccāraṇa (tone), swara, sandhi and the padapātha. Since, these works contain the subject matter of Śikṣāgranthas and Vyākaraṇagranthas, at certain places Ācāryas remembered them only by the word Śikṣā—(अथाचार्यो भगवान् शौनक:·····शिक्षाणास्त्रं कृतवान्).[4] At some places, these Vedāṅgas have been described as having been originated from Vyākaraṇa[5] and while at other places,[6] these have been accepted as Vedāṅgas. At any rate, it is certain that the origin and development of Prātiśākhyas synchronised with other Vedāṅgas. Some scholars entertain the view that Prātiśākhyas are oldest texts in the field of Śikṣā Vedāṅga. As Winternitz writes[7]—

These Prātiśākhyas are the earliest representatives of the Vedāṅga Śikṣā."

Still others are of the opinion that the development of Śikṣā Vedāṅga took place first and then Prātiśākhyas were

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1. 6.4.7
2. Sāyaṇa : Ṛgbhāṣyopodghāta, Poona. Ed. I, p. 26
3. Sanskrit Vyākaraṇaśāstra ka Itihāsa, I part 58-62
4. Ṛkprātiśākhya, Vishṇumitra, ref. to by Dr. S. Varma, p. 12
5. TP 19/5 वैदिकाभरणे
6. Ṛk prāt 14/69
7. A Hist. of Ind. Lit. Vol. I, page 285

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developed as a second-Śikṣā. The same view has been expressed by M.M. Ghosha—शिक्षावेदाङ्गस्य द्वितीययुगवर्त्तीनि प्रातिशाख्यानि प्रथमयुगोद्भूताद् एतद्विषयकशास्त्राद् विस्तीर्णविषयतरकाणि बभूवुः). Dwitīya Śikṣā, related to Śikṣā denoting Prātiśākhyas has frequently been referred to in the Taittirīyopaniṣad, It may easily be concluded by the Prātiśākhyas, subject-matter.[1]

THE FORM OF GRAMMAR—

Patañjali has given[2] the etymology of the words Vyākaraṇa as—व्याक्रियन्ते शब्दा अनेनेति."—Vyākṛti means[3] division into Prakṛti and Pratyaya. T. Goldstucker shares this view and says—"Vyākaraṇa means undoing, i.e. analysis and Pāṇini's grammar is intended to be a linguistic analysis : it undoes words and undoes sentences which consists of words; it examines the component parts of a word." Śabdānuśāsana is also taken as a synonym of Vyākaraṇa. Hardatta's view of Śabdānuśāsana is in line with the above. He says :

"विविक्ताः साधव शब्दाः प्रकृत्यादिविभागतो [अनुशिष्यन्ते] साध्यन्ते येन तच्छास्त्रमत्र शब्दानुशासनम्"[4]

This division of Prakṛti and Pratyaya, though speculative

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1. The Prātiśākhyas belonging as they do to the second age of the study of the Śikṣa Vedānga had a much wider scope than the mannual of the subject that was produced in the first age. From a study of the contents of the Prātiśākhyas we find that the scop e of the Śikṣā as given in the Taittirīyopaniṣad (1.2) applies to a considerable extent to the Prātiśākhyas which should be called secondary Śikṣās (M.M. Ghosha : Pāṇinīya śikṣā, Intro. p. xxxviii).
2. MB. Paspaśāhnika
3. Sāyaṇa, Ṛg. Bhāṣya, Upakra, p. 51
4. Comp. Sabdakaustubha, p. 6, Uddyota, p. 5
5. उपायाः शिक्षमाणानां बालानामपलायनाः
असत्ये वर्त्मनि स्थित्वा ततः सत्यं समीहते ।

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is the easiest way of understanding a word and its meaning. Nāgeśa has also lent support to this view[1]—

"तत्र प्रतिवाक्यं सङ्केतग्रहासम्भवात् तदन्वाख्यानस्य लघूपायेन अशक्यत्वाच्च कल्पनया पदानि प्रविभज्य पदे प्रकृतिप्रत्ययभागकल्पनेन कल्पिताभ्यां अन्वयव्यतिरेकाभ्यां तत्तदर्थविभागं शास्त्रमात्रविषयं परिकल्पयन्ति स्माचार्याः ।"

Thus, grammar is a smṛti, which establishes the correctness of words whether Classical, Colloquial or Vedic.[2]

Bhartṛhari has given eight meanings (पदार्थं) of the word Smṛti—

अपोद्धारपदार्था ये ये चार्थाः स्थितलक्षणाः,
अन्वाख्येयाश्च ये शब्दाः ये चापि प्रतिपादकाः ।[3]

On account of the division of word into Prakṛtyarthāḥ and pratyayārthāḥ, they have been defined as Apoddhārapadārthāḥ. Padārtha and Vākyārtha, because of fixity (स्थिरस्वरूपत्व) of their meanings are called Sthitalakśaṇa. Words and sentences have been denoted as Anvākhyeya words, while prakṛti and pratyaya as pratipādaka words. This is the eight-meaning (Aṣṭapadārthī) structure of grammar (व्याकरण). Keeping this idea in mind Ācārya Durga has indicated eight kinds of grammar.[4]

Here, an attempt is made to show the form of the Prātiśākhya. Pārṣada, a synonym of Prātiśākhya is also found in the ancient literature. Yāska has confirmed this—पदप्रकृतीति सर्वचरणानां पार्षदानि निरु० १/१७). The original name of the Prātiśākhya was Pārśadam. Dr. S. Varma is of[5] the view—

"The original and perhaps more significant term for the Prātiśākhya was the Pārśada and the commentators sometimes speak of the Ṛg. Prāt. as a Pārśada."

Helpful as it is in bringing out the meaning of the Prāti-

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1. Laghumañjuṣā, p. 5,6
2. साधुत्वज्ञानविषया सेयं व्याकरणस्मृतिः, VP. 1/24
3. VP. 1/24
4. व्याकरणमष्टधा, Nirukta 1.20. Durga.
5. The Phonetic, p. 12

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śākhya and the Pārśada words, it is desirable to indicate the forms of Caraṇa, Śākhā and Pārṣada.

CARAṆA, ŚĀKHĀ AND PĀRṢADA—

The word 'Caraṇa' has been used in the Nirukta[1] in the Aṣṭādhyāyī,[2] in the Mahabhāṣya[3] and other various works. Sākhā is thought to be its meaning by Ācārya Durga.[4] The author of the Kāśikā gives two different meanings. At one place, the writer means the men, who study certain particular branch of learning,[5] while at another he means only that branch of learning.[6] According to the author of the Padamañjarī. Haradatta,[7] the word caraṇa mainly denotes the Śākhās, Kaṭha and Kālāpa etc. and the meaning of persons, who learn these Śākhās, is subsidiary. "Hence it is clear that Śākhā means originally a literary work and that Caraṇa does not." writes Maxmuller in his History of Sanskrit Literature.[8] According to Jinendrabuddhi[9]—"यो हि कठादिप्रोक्ताध्ययनविशेषः शाखा तत्र यदा चरणशब्दो वर्तते ·····यदा तु शाखानिमित्तः पुरुषेषु वर्तते·····" Śākhā means the branch of learning as well as the persons who go through it. Kaiyaṭa and Haradatta[10] think that the word Caraṇa yields the meaning of learners of that branch (शाखायायिनः). That Caraṇa is of various types by the distinction of studies चरणमध्ययनभेदेनानेकधा—is indicated in the Nyāsa.[11] All these references

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1. पदप्रकृतीनि सर्वचरणानां पार्षदानि—Nirukta 1/17
2. अनुवादे चरणानाम् A.II.4.3; चरणेभ्यो धर्मवत् A IV. 2.46; गोत्रचरणाद्वुञ् A. IV. 3.126; गोत्रचरणाच्छलाघात्याभारतदतेषु A.V. 1.134; चरणे ब्रह्मचारिणि A. VI. 3.86
3. चरणाद् धर्माम्नाययोः IV. 3.12 वार्त्तिक 11
4. सर्वेषां चरणानां सर्वशाखान्तराणामित्यर्थः, Nirukta 1.17 दुर्ग
5. चरणशब्दः शाखानिमित्तकः पुरुषेषु वर्तते II. 4.3
6. चरणशब्दाः कठकालापादयः, IV. 2 46
7. Pada. II. 4.3
8. Page, 65
9. Nyāsa II. 4.3
10. Pradīpa, pada IV. 1.63
11. IV. 1.63

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clearly show that by the word 'Caraṇa' ancient scholars meant a particular branch of learning and its readers. But, this meaning of the word 'Caraṇa' does not correspond to Bhojavarman's statement, written on a tāmrapatra—"जमदग्निप्रवराय वाजसनेयचरणाय यजुर्वेदकाण्वशाखाध्यायिने.[1] Moreover, if caraṇa and śākhā are considered synonymous then the tradition prevailing in the Vedic community will appear inconsistent. Therefore, a distinction between caraṇa and śākhā should be accepted. By the writing on the tāmrapatra of Bhojavarman and on the traditional meaning, it may be inferred that the first division is that of the original Saṁhitas—named the Ṛg, the Yajus, the Sāman and the Atharva and then with every original Saṁhita Vājasaneya etc. caraṇa comes under the next division and again with every caraṇa Kāṇva etc. śākhā, in the third division may respectively be called by śākhā, pratiśākhā and anuśākhā words.[2] And here this statement of the Purāṇa is worth quoting—"इत्येताः प्रतिशाखाभ्योऽप्यनुशाखा द्विजोत्तम."[3] All these divisions, being of a common Śākhā are treated by one word Śākhā.

If this is so why then this distinction of śākha ? Madhusūdan Saraswatī has observed—प्रवचनभेदात् प्रतिभेदं भिन्ना भूयस्यः शाखा."[4] Mahādeva has stated in the Hiraṇyakeśībhāṣya—"शाखाभेदोऽध्ययनभेदाद्वा सूत्रभेदाद्वा"[5] In the Vāyu Purāṇa[6] also this point has been made clear :

"सर्वास्ता हि चतुष्पादा सर्वाश्चैकार्थवाचकाः,
पाठान्तरे पृथग्भूता वेदशाखा यथा तथा ।"

Patañjali has pointed out in the Mahābhāṣya[7]—

"न हि च्छन्दांसि क्रियन्ते । नित्यानिच्छन्दांसि इति । यद्यप्यर्थो नित्यो या

1. V.V.I First part, p. 173
2. cf. V.V.I. first part, p. 173; V.S.I, II Part, p. 286; M.M. Ghoṣa : Pāṇinīya Sikṣa, Intro. P. xxxii, xxxiii
3. Vishṇu Puraṇa, Anśa 3 Chapt. 4, ṣloka 25
4. Prasthānabheda, p. 6
5. Maxmuller, H S.L., p. 66
6. Adhyāya 61/59
7. MB. IV. 3.101

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त्वसौ वर्णानुपूर्वी साऽनित्या । तद्भेदाच्चैतद्भवति काठकं कालापकं मौद्गकं पैप्पलादम् इति ।"

Kaīyaṭa's comments in this regard are significant :

"आनुपूर्वीभेदादित्यर्थः । ततश्च कठादयो वेदानुपूर्व्या कर्त्तार एव न तु स्थिताया एव सुशर्मादिवत् प्रवक्तारः ।"[1]

Thus, it may be understood that the distinction in the pāṭha is the cause of the distinction in the Śākhā. In such types of śākhās only the use of the word śākhā is made with the main vṛtti (मुख्य वृत्ति) and elsewhere with the secondary vṛtti (गौणवृत्ति)

Pariśat and Parśat—both the words have got the same meaning and are the equivalent of the word Sabhā. In the Śāstras, they have a restricted meaning. Kaiyaṭa has said—अध्येतृसंघः परिषद्[2] Nāgeśa, while forming the word Pārśada, said—शास्त्रविशेषाध्यायिनां समवायः परिषत् पर्षद्वा, तत्र भवाकृतिरिञ्त्यर्थः ।[4]

In olden times, since the knowledge of śāstras was imparted, orally, the students of different śākhās learnt that particular śākhā from an ācārya specialized in that branch. This fact is evident from the following reference from the Gobhil Bhāṣya[5]

"आचार्यं सपरिषत्कं भोजयेत् सब्रह्मचारिणश्च । सह परिषदा शिष्यगणेन वर्तत इति सपरिषत्कः, तम् । समानं तुल्यकालं ब्रह्मचारित्वं येषां ते इमेऽन्यशाखिनोऽपि सब्रह्मचारिणः[6] सवयसोऽभिधीयन्ते इति ।"

Thus, a group of learners of different śākhās and same caraṇas of a particular śāstra is known as Parśad.

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1. Pradīpa IV. 3.101
2. पत्राध्वर्युपरिषदश्च (A. IV. 3.123) इति पाणिनीयसूत्रेण तस्येदम् इत्यर्थेऽञ्
3. Pradīpa VI. 3.114
4. (i) Uddyota, pratyāhārāhnika
5. Maxmuller, H.S.L. P. 68
6. सब्रह्मचारिशब्दः चरणविषयकः (अ० VI. 3.86 सूत्रेण ज्ञायते)

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THE FORM OF THE PRĀTIŚĀKHYA—

While forming the word Prātiśākhya, Mādhava, the author of the Dhātuvṛtti has observed—

प्रतिशाखं भवं प्रातिशाख्यम्, अव्ययीभावाच्चेति भवार्थे ञ्यः,[1] इति ।

A commentator (of Tattvabodhinī) of the Siddhānta-kaumudī has also remarked—परिमुखादिगणे प्रतिशाखशब्दोऽपि बोध्यः,[2] तथा च शाखृ व्याप्तौ इति धातौ प्रतिशाखं भवं प्रातिशाख्यम् । अव्ययीभावाच्चेति भवार्थे ञ्य इति माधवः इति[3] ।

Annambhaṭṭa, a commentator on the Vājasaneyī Prātiśākhya has pointed out—शाखायां शाखायां प्रति—प्रतिशाखम्, प्रतिशाखं भवम्.[4] In this reference, in the word Pratiśākham, there is avyayībhāva in the sense of Vīpsā[5] (repetition of words to imply continuity of successive action) शाखां शाखां प्रति प्रतिशाखम् इति, whichever and whatever in number śākhās are connected with some particular caraṇa, they all are covered (व्याप्यन्ते) by the one Prātiśākhya only—is the conclusion. That is why Anantabhaṭṭa—In the fifteen śākhās, only one Kātyāyana's aphorism[6] accepted as principle and described it with the onpport of conclusions based on the reading of the nature of that sūtrakāra (सूत्रकारप्रवृत्तिज्ञापनैः)." वृक्षादीनां शाखेवास्य वेदकल्पस्योऽवयवाः शाखाः । शाख्यं शाख्यं प्रतीति प्रातिशाख्यम् । तदधिकृत्य कृतं प्रातिशाख्यम्[7]—this view of V.S. Agrawala is not tenable because the parts of the Vedas are also expressed by the word śākhā (not śākhya). Moreover, the commentators of the Prātiśākhyas do not approve of such comment. The

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1. Mādhaviya Dhātuvṛtti, p. 58
2. काशिकास्थे परिमुखादिगणे प्रतिशाखशब्दो न दृश्यते । सिद्धान्त-कौमुदीपरिशिष्टेऽपि परिमुखादिगणेऽन्तिगः प्रतिशाखशब्दः । वस्तुतस्तु परिमुखादिगणोऽपाणिनीयः इति ञ्यप्रकरणे परिमुखादिभ्य उपसंख्यानम् (अ० ४.३-५८ महा० वा० १) इति वार्त्तिकेन ज्ञाप्यते ।
3. S. Kaumudī, Tattva., p. 260, A. IV. 3.59
4. Vaj. Prāt 1.1, Annambhaṭṭa Bhāṣya
5. A. II. 1.6
6. Vāj. Prāt 1/1 A.B.
7. India as known to Pāṇini, p. 302-footnote

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word Pārṣada is formed as पर्षदि भवा कृतिः, पार्षदम्[1]. Pārṣadas are used in the sense of the Prātiśākhyas and are connected with the caraṇas—प्रदप्रकृतीति सर्वचरणानां पार्षदानि.[2] Ācārya Durga remarks—किं पार्षदानि ? स्वचरणपर्षद्येव यैः प्रतिशाखं नियतमेव पदावग्रहप्रगृह्यक्रमसंहितास्वरलक्षणम् उच्यते तानीमानि पार्षदानि प्रातिशाख्यानीत्यर्थः.[3] This view is strongly supported by the commentator. Kumārila has also accepted (प्रतिचरणं) this definition of the Prātiśākhya : धर्मशास्त्राणां गृह्यग्रन्थानां च प्रातिशाख्यलक्षणवत् प्रतिचरणं पाठव्यवस्था नोपलभ्यते."[4] Anantadeva seems to be following Kumārila, when he abserves - "प्रतिपञ्चदशशाखायां भिन्नानि प्रातिशाख्यानि नोपदिष्टानि किन्तु श्रौतस्मार्तसूत्रवत् प्रातिशाख्यसूत्रमपि पञ्चदशशाखासाधारणं समाम्नातम्."[5] Thus, the view of Maxmuller and Dr. Vishwabandhu that the Prātiśākhyas deal in some particular direction, is not valid.[6]

The subject-matter dealt with in the Prātiśākhyas relates to –Varṇoccāraṇa, Padapāṭha, Kramapāṭha, Sandhi and Swara. In addition to the above, the Taittirīya Prātiśākhya also deals with Jaṭāpāṭha and the Ṛkprātiśākhya with the examination of metres (छन्दोविचितिः). Due to the subject matter of the Prātiśākhyas, some scholars include them in the Śikṣā Vedāṅga and some in the Vyākaraṇa Vedāṅga. In fact, having both types of subject matter, they should be included in the two. This is what Uvvaṭācārya has also emphasised[7] :" वृद्धमिदं शास्त्रमन्यानि शास्त्राण्यपेक्ष्य, शिक्षाविहितं व्याकरणं विहितं चास्मिन्, शास्त्रे उभयं यतः प्रक्रियते।" Gārgya Gopāl Yajvaś view is in line with the same thinking—शिक्षाव्याकरणानां यदयं विवरणात्मकः ग्रन्थस्ततोऽत्र नातीव शब्दसङ्कोच इष्यते.[8] Prātiṣākhyas are like Grammar, nevertheless some difference is there.

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1. Uddyotā, एओङ् ऐऔच् सूत्रे
2. Niruktā 1/17
3. Ibid—Durga
4. Tantravārttika V/1/3 H.S.L. page 63
5. Pratijñapariśiṣṭa 2/1 A. Bhaṣya
6. H.S.L. p. 62, Atharva Prāt. Intro. p. 13
7. Vāj. Prāt. 1/69 U. Bhāṣya
8. Taitt. Prāt. 1/21, Vaidikābharaṇa bhāṣya

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THE DIFFERENCE BETWEEN THE PRĀTIŚĀKHYA AND THE GRAMMAR—

Grammar is an attempt to study the behaviour of a language at a particular time—"नियतकालाः स्मृतयः".[1] Sentences, broken into words with and without samāsas and also on the basis of upasarga (prefix), root (dhātū), prātipadika (noun), pratyaya (suffix), and āgama etc. are explained at length. The same has been said in the Mahābhāṣya—"सदन्वाख्यानाच्छास्त्रस्य,[2] सच्छास्त्रेणान्वाख्यायते. As kaiyaṭa comments : शास्त्रेण करणेनाचार्यः स्मर्त्ता सद् विद्यमानं वस्तु निमित्तत्वेनान्वाचष्टे". Pāṇini, though mainly grammatically analyzing the Classical language (colloquial as well) touched upon Vedic words here and there—"व्याकरणं नाम इयम् उत्तरा विद्या[3]", "सर्ववेदपारिषदं चेदं शास्त्रम्"[4]—Patanjali means by these that neither Śikṣā nor any particular vidhi (विधि) of some Veda has been included in it. The Prātiśākhya arranges certain special sandhyā etc. vidhis in some particular caraṇa and does not prove the correctness of word after grammatically analyzing like Vyākarṇa. This is the main difference between the two Śāstras. Uvaṭa has also remarked—"एवं शिक्षाछन्दोव्याकरणैर्यत्सर्वासु शाखासु सामान्येन लक्षणमुच्यते तदेवास्यां शाखायामनेन व्यवस्थाप्यत इत्येतत्प्रयोजनमस्याङ्गस्य। तथा चाथर्वणप्रातिशाख्य इदमेव प्रयोजनमुक्तम्—एवमिहेति च विभाषा प्राप्तं सामान्येन"[5] This aphorism means "सामान्येन लक्षणेन यद् विकल्पप्राप्तं तदेवास्यां शाखायां व्यवस्थितं भवतीति प्रातिशाख्यप्रयोजनमुक्तम्'[6] The authors of the Prātiśākhyas were well acquainted with grammar. Banfey has pointed[7] out to the high stature of attainment in the field of grammar, made by these authors : "the Prātiśākhyas are based on grammar of a very advanced stage."

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1. Kaiyaṭa
2. I. 1.62 MB. Vārtika 1.
3. MB. I. 2.32.
4. MB. VI. 3.14.
5. A.P. I. 2.
6. Ṛ. prāt. I. 1. Uvaṭa Bhāṣya, p. 23.
7. Referred to by Dr. S. Varma—The contributions to Pho netics by Anc. Grammarians, p. 15:

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TANTRAS OF THE VYĀKARAṆA AND THE PRĀTIŚĀKHYA—

From the point of view of both quality and quantity Vyākaraṇa enjoys supremacy even today. At least, twelve schools of Grammar, with over three hundred grammarians and more than a thousand works are in existence. S.K. Belwalkar has drawn attention to this[1] :—"On the lowest calculation there are yet current in various parts of India, nearly a dozen different schools of Sanskrit Grammar, at least three hundred writers in the field including those that are known to us only from quotations and more than thousand separate treatises original as well as explanatory."

Some modern writers have given the names of grammarians and books written by them. Bopadeva has mentioned the names of eight grammarians in his Kavikalpadruma[2]—

इन्द्रश्चन्द्रः काशकृत्स्नापिशली शाकटायनः ।
पाणिन्यमरजैनेन्द्रा जयन्त्यष्टादिशाब्दिकाः ।।

In the Śrītatvanidhi nine works on the Vyākaraṇa have been mentioned[3]—

ऐन्द्रं चान्द्रं काशकृत्स्नं कौमारं शाकटायनम्.
सारस्वतं चापिशलं शाकल्यं पाणिनीयकम् ।

Belwalkar has mentioned twelve schools of grammars, prevailing in his own time. They are—Pāṇiniya, Cāndra, Jainendra, Śākaṭāyana, Haimacandra, Kātantra, Sāraswata, Bopadevīya, Jaumār, Saupadma, Harināmāmṛta, Prabodhaprakāśa.[4] Of all these, Pāṇinīya Grammar, having its numerous qualities, is considered to be the best. All agree with it. Pāṇini's grammar is considered to be a Vedāṅga—this view is held by Madhusūdana Saraswatī—

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1. Systems of Sanskrit Grammar p. 1.
2. Referred to by Pt. Mimānsaka,
   Sanskrit Vyākaraṇa Śatstra kā Itihāsa Part I. p. 14.
3. Ibid. p. 65.
4. Systems of Sanskrit Grammar.

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"तदेतत् त्रिमुनि व्याकरणं वेदाङ्गं माहेश्वरम् इत्याख्यायते। कौमारादिव्याकरणानि तु न वेदाङ्गानि, किन्तु लौकिकप्रयोगमात्रज्ञानार्थानीत्यवगन्तव्यम्"[1]

Prātiśākhyas and other works like it were many in number in the olden times. This can be known by a careful study of the Prātiśākhyas. Ninety-five different Ācāryas have been referred to in the Prātiśākhyas, available now-a-days.[2] Today, among Prātiśākhyas—Ṛk, Vājasaneyi, Taittirīya, Maitrāyaṇīya, Sāma and Atharva and Prātiśākhya—like other lakṣana works, eight in number, are available. According to Pt. Mīmānsaka,[2] four Prātiśākhyas have been in the name of Āśvalāyana, Vāṣkala, Śānkhāyana and Cārāyaṇīya. Of these, for the Vājasaneyi caraṇa of the Śukla Yajurveda and common for the fifteen Mādhyandinīya etc. śākhas is Kātyāyanaprokta Vājasaneyi Prātiśākhya and it is available in the printed form with the two commentaries of Uvaṭa and Anantabhaṭṭa.

THE QUANTITY OF THE AṢṬĀDHYĀYĪ

Received from the former Ācāryas and also based on the collection by self, Ācārya Pāṇini[4] compiled his own most scientific book.[5] Since, it contains eight adhyāyas (chapters), its names are the Aṣṭādhyāyī or the Aṣṭakaṁ. The Śabdānuśāsana name is also true to the sense. Vṛttisūtraṁ is another name of this work by Pāṇini—has been well described by

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1. Prasthānabheda p. 7, 8.
2. Sanskrit Vyākaraṇa Śāstra Kā Itihāsa, Part I, 69-72
3. Ibid, II part, 284-5.
4. "भगवतः पाणिनेराचार्यस्य सिद्धम्" (A.VIII 4.68 MB Vārttika 4)" कथं पुनरिदं भगवतः पाणिनेराचार्यस्य सिद्धम्" (Patañjali in the Paspaśā.).
5. No work struck deeper roots than his in the soil of the scientific development of India—T. Goldstucker, Pāṇini vide—India, As known to Pāṇini p. 1.2.
6. Sanskrit Vyākaraṇa Śāstra Kā Itihās I Part 69-72.

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Pt. Mimānsaka.[6] Aṣṭādhyāyīpātha is of three types with the distinction of Prācya, Udīcya and Dākṣiṇātya—This is guessed by some scholars[1] due to the Pūrva Pāṇinīya and Apara-Pāṇinīya etc. usages of the Kāśikā.[2]

The work of Pāṇini has been divided into chapters (अध्याय) and each chapter into four quarters (पाद). In every quarter, the number of aphorisms is different according to the subject-matter.[3] There is some controversy regarding the number of the aphorisms of the Aṣṭādhyāyī. In brief, they are as follows :—

(i) According to Huen Tsang, the Aṣṭādhyāyī is of one thousand ślokas, each containing thirtytwo letters. This is how the fame of the Aṣṭādhyāyī was in the group of Vaiyākaraṇas. On the basis of this reference of Huen Tsang, the Aṣṭādhyāyī was originally in verses, is the opinion of certain scholars. But they are confused, this is the old pattern of denoting the length of prose-like books.

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1. Ibid, I Part, p. 212.
2. Kāśikā on A. VI. 2.104.
3. According to the Kāśikā, the following is the number in each quarter of every chapter :—

Atha Śabdānuśāsanaṁ—						1
(This aphorism is also written by Pāṇini is the opinion of Pt. Mīmānsaka (SVSKI, Part I p. 201-203)						
Pratyāhārasūtras—						14
Chapt. I—	75,	73,	93,	110	=	351
II—	72.	38,	73,	85	=	268
III—	150,	188,	176,	117	=	631
IV—	178,	145,	168,	144	=	635
V—	136,	140,	119,	160	=	555
VI—	223,	199,	139,	175	=	736
VII—	103,	118,	120,	97	=	438
VIII—	74,	108,	119,	68	=	369
						3998

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(ii) The writer of the Swarasiddhānta-candrikā has said :[1]—

चतुःसहस्री सूत्राणां पञ्चसूत्रीविवर्जिता ।
अष्टाध्यायी पाणिनीया सूत्रैर्महेश्वरैः सह ॥

(iii) Śrīśa Chandra Cakravarti has quoted the following verse in the preface of Nyāsa. Wherefrom the verse has been taken, is not known—

त्रीणिसूत्रसहस्राणि तथा नवशतानि च ।
षण्णवतिं च सूत्राणां पाणिनिः कृतवान् स्वयम् ।[2]

(iv) Modern writers have got opinions like—

Chandra Kanta Pandey opines that the number including the Pratyāhārasūtras is 3997[3]. Vaidya Har Prasad Shastri opines according to the Kāśikā. In the opinion of T. Goldstücker 3996 and also of Monier Williams. According to Thumb 3976, Tārānāth 3965, handwritten scriptures (हस्तलेख) 3981, Kielhorn—twenty aphorisms more than the originally in the Kāśikā and Paul Thieme adds one more to it. Mādhava-kṛṣṇa adding one more has decided twentytwo aphorisms more than the original Kāśikā-pāṭha.[4]

SUBJECT-MATTER OF THE AṢṬĀDHYĀYĪ—

In the first quarter of the first chapter Saṁjñā and Paribhāṣā, in the second quarter Atideśa[5], Saṁjña, Paribhāṣā and Aśiṣya Prakaraṇa,[6] in the third quarter Saṁjñā, Paribhāṣā and rules for the Upagraha and in the fourth quarter Saṁjñas. In the first and second quarter of the second chapter samāsa,

1. Swa. Si. C., p. 3
2. Preface to Nyāsa, p. 4
3. Pāṇini and His Aṣṭadhyāyī, p. 16
4. Pāṇini Kātyāyana and Patañjali, p. 2-4;
5. In the opinion of some scholars, Kit and ṅit atideśa is also included in Saṁjñas only.
6. "माधुर्या तु वृत्तावशिष्यग्रहणमापादमनुवर्तते, "says Puruṣottama Deva (A. I. 2. 75 Bhāṣāvṛtti, p. 23)

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in the third quarter 'sup' and vibhaktis and in the fourth quarter a supplement to Samāsas and also to Tiṅ and Taddhitavidhi. In the third chapter, 'Tiṅ' and 'kṛt' suffixes, to be applied after roots. In the fourth chapter 'strī' suffixes and taddhita suffixes in some particular meanings. In the fifth chapter, Taddhita suffixes in special meanings, swārthika and samāsānta (post-samāsa) suffixes. In the first quarter of the sixth chapter, Dhātudvittva, Samprasāraṇa, ātvāgamādeśa, sandhi and swara, in the second quarter samāsaswara, in the third quarter aluk, when there is another part (uttarapada) atideśa, āgama and dīrgha in saṁhitā; in the fourth quarter works depending on aṅga and bha. In the seventh chapter vikāra and āgamādeśa concerned with aṅga. In the first quarter of the eighth chapter; doubling of a word and swara, in the remaining three quarters padavidhi, pluti and sandhi have been dealt with. All these matters have been well described in respective chapters. Some irregularities have been shown by few scholars but at the same time they have been rectified by persons belonging to their own school.[1]

As the time passed on there became many different texts of the Aṣṭādhyāyī. Pt. Yudhiṣṭhir Mīmānsaka has collected[2] some hundred and fifty different texts of the Aṣṭādhyāyī. Dr. Bhattacharya has added thirtyfive more

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1. "He wanders in an intricate maze and the key of the labyrinth is continually slipping from his hand," says colebrooke. Wackernagel also cannot see anything in Pāṇini save the dim light of ralional plan and the deep night of historical chance, miserliness in words, love of case, a breaking of natural connexions, the whole a whirlpool of caprice." But, Faddegon points out that all digressions are associative digressions and that they cannot thus be said to be one of Paṇini defects.

(Pāṇini, Kātyāyana & Patañjali p. 44)

2. S.V.S.I.T. Pt. 2.

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into it.[1] This difference in the texts is of three types. Firstly—due to the difference in teaching (प्रवचनभेदजन्य) which may be known by the statement', "उभयथा ह्याचार्येण शिष्याः सूत्रं प्रतिपादिताः"[2] Secondly due to the comments by different Vṛttikārs (वृत्तिकृद्-व्याख्यानभेदजन्य) which can be known by the example, "जरद्भिरित्यपि पाठः केनचिदाचार्येण बोधितः"[3] "Thirdly caused by the negligence (प्रमादजन्य), which may be known by the statements, "एवं चटकादैर-गित्येतत् सूत्रमासीत् प्रमादात् चटकाया इति पाठः"[4]

STYLE OF AṢṬĀDHYĀYĪ

Pāṇini divided the literature, available in his time into five divisions, i.e. दृष्ट, प्रोक्त, उपज्ञात, कृत and व्याख्यात.[5] By prokta he meant a letter exposition by self teaching or some-one else.[6] Rules of grammar by Pāṇini, Kātyāyana and Prātiśākhyas are included in the proktā literature.[7] This has got two types of subject matter (self made and by other grammarians). Patañjali has expressed the same—पूर्वसूत्रनिर्देशः.[8] Kaiyaṭa explains it as पूर्वसूत्रशब्देन पूर्वाचार्यकृतः व्याकरणमुच्यते. The writer of Kāśikā also writes—'व्यक्तिवचने इति लिङ्गसङ्ख्ययोः पूर्वाचार्यनिर्देशः तदीयमेवेदं

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1. पा० व्या० अनु० पृ० ३७७, ३९६
2. M.B. I.4.1.
3. (i) "The text of the Aṣṭādhyāyī as given in the Kāṣikā differs in case of 58 rules from the text known to Kātyāyana and Patañjali"—Kielhorn as quoted in system of Sanskrit Grammar, page-37.
   (ii) अ० २.१.६७ पद०
4. अ० ४.१.१२८ न्यास०
5. दृष्टं साम ४.२.७; तेन प्रोक्तम् ४.३.१०१; उपज्ञाते ४.३,११५; कृते ग्रन्थे ४.३.११६; तस्य व्याख्यान इति च व्याख्यातव्य नाम्नः ४.३.६६
6. का० पद० IV. 3.101.
7. सं० व्या० शा० इति० प्र० भाग २४८ सं० सा० में ग्रन्थ प्रणयन। डा० मंगलदेवशास्त्री, सरस्वती सुषमा० जन० ४९, पृ० ४४
8. M.B. IV. 1.14

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सूत्रम्'[1]. Although, it is practically very difficult to decipher their style by going through the श्रोत literature [शीले (स्वभावे) भवा शैली, समवधानपूर्विका प्रवृत्तिः];[2] an humble attempt is being made with a view to clarify the way of describing Śāstras.

(i) Brevity—

Old śāstrakāras compiled their works in the sūtra style basing their ideas on the verse—

ऋषयोऽपि पदार्थान्तं नान्तं यान्ति पृथक्त्वशः,
लक्षणेन तु सिद्धानामन्तं यान्ति विपश्चितः ।[3]

Scholars define a sūtra as—

लघूनि सूचितार्थानि स्वल्पाक्षरपदानि च,
सर्वतः सारभूतानि सूत्राण्याहुर्मनीषिणः ।

In the Vāyu Purāṇa[4] also —

अल्पाक्षरमसन्दिग्धं सारवद् विश्वतोमुखम्,
अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ।

Seeing all these qualities in the sūtrās, Patañjali has remarked—सूत्रत एव हि शब्दान् प्रतिपद्यन्ते । अतश्च सूत्रत एव यो ह्युत्सूत्रं कथयेन्नादो गृह्येत[5]. On this very basis Kumāril said, सूत्रेष्वेव हि तत्सर्वं यद्वृत्तौ यच्च वार्त्तिके.[6] The Aṣṭādhyāyī and almost all the prātiśākhyas (except some which have been originally written in the kārikā form and later on those kārikās were reframed into sūtras) have been written into sūtra style and in both the works the above given definition is fully applicable. According to Pt. Venkata-

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1. लुपि युक्तवद् 1.2.51
2. कैयट on हयवरट्
3. पू० मी० २.१.३२ शाबर भाष्य
4. वायुपुराण ५९।१४२।। उभयत्र नास्ति ? काव्यमीमांसा पृ० १ द्रष्टव्य, मुग्धबोधटीका द्रष्टव्य । In the Viṣṇudharmottar, parāśaropapurhṇa.
5. पस्पशा०
6. तन्त्र० पृ० 606

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rāma Śarmā,[1] the definition अल्पाक्षरम् etc. is not at all applicable to the sūtras of the Vājasaneyi Prātiśākhya.[2] For example there are certain drawbacks, which have been shown by Pt. Śarmā, they are clarified. As (i) the writer of the Prātiśākhya has made four sūtras (वा० प्रा० १.१६-१९) only for the sake of describing the word प्रणवाथ and this diminishes the brevity (अल्पाक्षरत्वम्). In fact this expansion has been made to remove any doubts and that is not a fault. And the same has been supported by the writer of the Mahābhāṣya,[3] "ते वै खल्वपि विधयः सुपरिगृहीता भवन्ति येषां लक्षणं प्रपञ्चश्च" (ii) the ophorism,[4] "एकपदद्विपदत्रिपदचतुष्पदानेकपदाः पादाः" is unnecessary. It is incidental. Logically there are various aphorisms of Pāṇini, which have been contradicted by Patañjali. Even then, they are accepted just to make a less-witty understand. (iii) The two aphorisms, 'प्रयतः', 'शुचौ' (वा० प्रा० १-२०, २९) have repeated, by 'शुचिना,' शुचौ देशे' (वा० प्रा० ८-३४, ३५). The state of the eighth chapter is doubtful or here we should act according to Patañjali, 'व्याख्यानतो विशेषप्रतिपत्तिर्नहि सन्देहादलक्षणम्' (iv) The fourth objection is about the explanation. About brevity or the expansion of an explanation the philosophy of a commentator should even reluctantly be accepted. (v) There are certain sūtras, which are not easily to be understood, as—यत्तन्न (वा० प्रा० १।५), सङ्करोप (१.८), शरीरात्, शरीरम्, शरीरे (१-१२, १३, १४), द्वौ (१-१२९). It is always with the sūtras, that they require certain explanation otherwise they would be difficult to understand. What meaning of this aphorism अ अ इति (अ० ८.४.६८) of Pāṇini can be known without some comment ? And thus in both the works (of Pāṇini and of Kātyāyana) sūtras are according to the definition.

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1. Critical Studies on K.S.Y.P. p. 67, 68
2. Alpākṣaram—This definition of sūtra by later authors is not at all applicable with present text because the violation of the above rule is to be seen in many places in the work. p. 67.
3. M.B, vi. 3.14
4. वा० प्रा० १।१५७

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Sūtras are of six types—

संज्ञा च परिभाषा च विधिर्नियम एव च,
प्रतिषेधोऽधिकारश्च षड्विधं सूत्रलक्षणम् ।

Some by adding अतिदेश to these regard as seven types of sūtras. Sūtras, which are known as निपातन, are quite peculiar and hence they may be categorised in the eighth number. All these eight types are available in the Aṣṭādhyāyī and the Prātiśākhyas.

As for example—

प्रकार:	अष्टाध्याय्यां	वा. प्रातिशाख्ये
1. संज्ञा	पर: सन्निकर्प: i.4 109 संहिता	वर्णानामेकप्राण-योग: संहिता i.158.
2. परिभाषा	विप्रतिपेधे परं कार्यम् i.4.2	विप्रतिषेध उत्तरं बलवदलोपे i.159.
3. विधि	इको यणचि vi. 1 77	स्वरेभाव्यन्तस्थाम् iv. 45.
4. नियम	पति: समास एव i.4.8	उदात्तमयोऽन्यत्र नीच एव i.150
5. निषेध	न पदान्ताट्टोरनाम् viii. 4 42.	न परुष: परुषि iii. 37.
6. अतिदेश	स्थानिवदादेशोऽन ल्विधौ i. 1.56	अवग्रह: पदान्तवत् i. 153.
7. अधिकार	संहितायाम् vi. 1.72	संहितायाम् iii. 1.
8. निपातनम्	सूत्रं प्रतिष्णातम् viii. 3.90.	दुष्वप्न्यम् iii.73

(ii) Pratyāhāras—

Pratyāhāra means shortening. And that is how its etymology has been given by Haradatta, "प्रत्याह्रियन्ते संक्षिप्यन्तेऽस्मिन् वर्णा इति प्रत्याहार: विशिष्टानुपूर्वीको विशिष्टानुबन्धयुक्तश्चाक्षरसमाम्नाय:." Thus, hal etc. Sañjñās are taken by pratyāhāraword. Pāṇini, in his,

1. पद० प्र० भाग०, पृ० १८

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book,[1] though not mentioning pratyāhāra word in particular, adopts the same method of pratyāhāra, and by the sūtra आदिरन्त्येन सहेता, he tells the way of making a pratyāhāra. According to Patañjali[2] 'प्रत्याहारो वृत्त्यर्थः' and this means,[3] "प्रत्याहारो लाघवेन शास्त्रप्रवृत्त्यर्थः." Pāṇini was the first man to originate this pratyāhāra pattern—is the opinion of Burnell.[4] (The invention of Shivasūtras and of the use of the pratyāhāras for groups of termination·····p. 39). Dr. Mangal Dev Shastri does not accept it and by showing the use of pratyāhāras in the pre-Pāṇinian uṇādisūtra, phiṭsūtra and the paribhāṣāpāṭhas, he supports his statement.[5] In the Aṣṭādhyāyī, there are two types of pratyāhāras—grouping the letters and the other than that. Of those, fortyone pratyāhāras, concerned with the letter grouping have been used in the Aṣṭādhyāyī by Pāṇini. To them Jayāditya shows in brief[6] —

एकस्मान्ङणवटा द्वाभ्यां षस्त्रिभ्य एव कणमाः स्युः ।
ज्ञेयौ चयौ चतुर्भ्यो रः पञ्चभ्यः शलौ षड्भ्यः ।

Puruṣottamadeva also enumerates them by the series of anubandhas[7]—

एकं त्रीणि पुनश्चैकं चत्वार्येकं त्रयं त्रयम् ।
एकं द्वे षट् तथैवैकं चतुः पञ्च षडेव च ।

Thus—एङ्, यञ्, अण्, छव्, अट्, झष्, भष्, अक्, इक्, उक्, अण्, इण्, यण्, अम्, यम्, ङम्, अच्, इच्, एच्, ऐच्, यञ्, मय्, झर्, खर्, यर्, झर्, खर्, चर्, शर्, अश्, हश्, वश्, झष्, जश्, बश्, अल्, हल्, वल्, रल्, झल् शल्— pratyāhāras are of letter grouping. Of these two अण pratyāhāras are taken due to being of ण् at two places.

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1. The Ṛktantra's writer has used the word 'pratyāhāra' in the ophorism, "प्रत्याहारार्थो वर्णोऽनुबन्धो व्यञ्जनम्".
2. महा० पस्पशा० ।
3. Ibid उद्योत
4. On the Aindra Gr. p. 39
5. Proceedings of the Oriental Conf.
6. Kāśikā at the end of Pratyāhāra sūtra
7. Bhāṣāvṛtti p. 1.

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The writer of the Kāśikā has accepted one र pratyāhāra also at the लण् sūtra, but his non-including र in counting pratyāhāras shows its impropriety. Nāgeśa has also contradicted generally.[1] the idea of र pratyāhāra. Apart from such pratyāhāras Pāṇini uses suffixes and the roots in brief. They may also be seen—सुट् i. 1.43. five suffixes begining from सु ;सुप् i. 4.14 twenty-one suffixes सु etc.; तिङ् i. 4.14 eighteen तिप् etc. suffixes; तङ् i.4.100 nine suffixes beginning from त ; आप् vii. 2.112 suffixes beginning from तृतीया vibhakti singular number upto प् of सुप् suffix ; तृन् ; ii. 3.69 suffixes from लट : शतृशानचौ iii. 2.124 upto न् of तृन् ; कृञ् iii 1.40 roots beginning from the कृ word of कृभ्वस्तियोगे v. 4.50 upto the ञकार of कृञो द्वितीया...v.4.58. According to Prof. G.V. Devasthali,[2] the two pratyāhāras तृन् and कृञ् though being acceptable to vṛtti and bhāṣya are not acceptable to Pāṇini. It is due to their being started from the middle and thus causing a peculiarity to the pratyāhāra style.

In the Prātiśākhyas, especially in the Vājasaneyi, though the use[3] of तिङ् etc. is available ; yet the pratyāhāra pattern cannot be attributed to that work. In place of the letter grouping pratyāhāras of Pāṇini, the writers of the Prātiśākhyas use certain वर्णसंज्ञा like सिम् etc.

(iii) Anubandhas—

The word 'Anubandha', though being used since the beginning of the Prātiśākhyas upto this day, has not found any place in Pāṇini's Aṣṭādhyāyī. Pāṇini has used a word 'it'[4] in its place. The word 'it' is true to the sense, is known by the cāndravṛtti, i.e. एतीति इत्, गच्छति, न तिष्ठति-लुप्यते इत्यर्थः.[5] It is a compressed form of the word 'iti' and thus it stands symbolical for a word (सांकेतिक वर्णार्थक) is the opinion of Macdonell, which

1. Bṛhacchabda. I Part Page 7; Uddyota i. 1.9.
2. Anubandhas of Pāṇini, G.V. Devasthali, p. 112.
3. Vāj. Prā. 1.27
4. Aṣṭa i.3.2
5. चान्द्र १.१.५

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has been well examined and contradicted[1] by Mādhavakṛṣṇa. In fact the etymology of the word 'anubandha'[1] meaning 'it' अनु समीपं बध्यत आसज्यत इत्यनुबन्धः is more appropriate since it covers the sphere of letters falling later[2].

In the Aṣṭādhyāyī, ample use of the anubandhas is seen. Even before Pāṇini, the use of anubandhas was frequent and in an advanced stage—is very clear by the quotations of the Mahābhāṣya. For example—पूर्वसूत्रेषु येऽनुबन्धा न तैरिहेत्कार्याणि क्रियन्ते[3], धेनुरनडि ठकमुत्पादयति[4] is an usage of an anubandha in the Āpiśalavidhi. Ācārya Yāska also uses āṅ with anubandha आङ् पूर्वाद्गमेरिति.[5] Old ācāryas have made use of ḍāvatu—is the opinion of Kaiyaṭa[6]. In the same way old ācāryas have prescribed suffixes with anubandhas. Kaiyaṭa says—आङ् इति पूर्वाचार्यप्रक्रियया तृतीयैकवचनग्रहणात्...[7] Thus, though the introduction of anubandhas has not been originated by Pāṇini; he gave a new style to it can easily be ascertained by the reference given above from the Mahābhāṣya.[8]

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1. Pāṇini, Kātyāyana & Patañjali, p. 24
2. (i) नासिकामनुगतः इत्यनुनासिकः (शब्दकौस्तुभः १।१।८) following it बन्धमनुगत इत्यनुबन्धः is an etymology given by some scholars (Anubandhas of Pāṇini p. 1.)
   (ii) According with Kātantraṭikākāra अनुबध्यते इति कर्मणि घञ् अनुपूर्वो बन्धिर्विलोपने वर्तते, यथा अग्नीषोमीयो गौरनुबध्यताम् (कात. ४.४.३१ टीका, Technical terms and Technique of San. Gra. p. 136, and also Dict. of Sans. G. p. 24)
   गौरनुबन्ध्योऽजोऽग्नीषोमीयः—अ० १।१।१५ महा०
3. महा० ७.१.१८
4. महा० ४.२.४५
5. निरु० ११.२४
6. M.B. v. 2.29 प्रदीप
7. अ. VI. 4.141
8. Cf. The Invention of a new system of anubandhas.:.A,C. Burnell on the Aindra p. 39.

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This style of using anubandhas is seen in the Vājasaneyi Prātiśākhya also at numerous places, i.e. तिङ्; आङ्, एत्, ओत्, वांसौ. By these usages, smaller in number, only this can be known that Kātyāyana, the writer of the Prātiśākhya knew the use of anubandhas. It was only Pāṇini, who fulfills the manifold purpose with the use of anubandhas. In the Pāṇini's work, not a single pāda can be seen without the use of anubandhas. Leaving ऐ, औ, छ, झ, ठ, ढ, थ, द, ध, फ, ब, भ, ह letters, Pāṇini has used all the letters in the beginning, end or the middle (ञि, टु, डु, इर्) as anubandhas. Anubandhas of Pāṇini are multipurpose. In brief there purpose may be categorised as under :—

(i) For the sake of Pratyāhāra—in अच्, हल् and तिङ् चलङ् etc. (A. i. 1.71)

(ii) For their form—(a) तत्कालग्रहणार्थः त् in अत् and झत् etc. (b) सवर्णग्रहणार्थः in कुचुतुटुपु etc. उ (A i. i. 69)

(iii) For showing the adjective—ण् in ग्नम् etc. (A vi. A. 28)

(iv) For showing in general—ङ् in ङीप्, ङीप् and ङीन् etc. (A. vi. 1.1)

(v) For unobstruction in taking general—च् in क्यच् (क्यङ्, क्यष्) (A. i. 4.15)

(vi) For the sake of svara—त्, ल् and रेफ etc. in ण्यत्, ण्वुल् and अनीयर् etc. (A. vi. 1. 185, 193, 217).

(vii) For Vidhi—ण् etc. in अण etc. is for the sake of Vṛddhi (A. vii. 2. 115, 116); ङ् and ञ् etc. in शीङ् and चिञ् etc. is for आत्मनेपद; (1.3.12.72) इकार in कुडि etc. is for नुम् (vii. 1.50)

(viii) Negation of something—ङ् & ङ् in क्त and चङ् are for the refusal of गुण (A. i. 1.4)

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1. V.P. 1.27
2. 6.24
3. 1.114
4. 4.60
5. 5.11

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(ix) For sanjñas—श् in शप् etc. is for sārvadhātuka sañjña (ii. 4. 113); स् in घस् etc. & for पदसंज्ञा.

(x) For replacement—श् in अश् & for the sake of सर्वादेश (i. 1.53); ङ् in अनङ् etc. is for अन्त्यादेशः (i. 1.53)

(xi) For fixing the place—ट्, क् and म् in अम्, मुम् and नुम् etc. is for placement of those in the beginning, end and in the middle.

(xii) For checking from इत्
संज्ञा—the last 'इ' in वति and विनि etc. is for checking इत्संज्ञा of तकार and नकार etc. (i.3.3)

(xiii) For the facility of pronunciation—अ, इ and उ in त, च्लि and सु and त् in आत् (Kāśikā on iii. 2. 171). The letters, which are kept for the phonetic case, are not omitted. They themselves go away since no-other purpose than the pronunciation is theirs—is the opinion of the writer of Kāśikā etc. That is what he says of a place—वासिसिचोरित्कार्यं नास्तीत्युच्चारणार्थो निरनुनासिक इकारः पठ्यते (Kāśikā on A. vii. 1.51). Accoading to Nāgeśa, itsanjñā occurs even to those letters, which are used for the sake of pronunciation; as for example in the aphorism—दिव औत्. Though, it is for the sake of pronunciation ; 'it' sanjña happens to it. Moreover, how would the letter be kept away without itsanjñā. Thus, the letters which are kept for the sake of pronunciation are not covered under itsanjñā —saying of navya ācāryas is defeated (A. i. 3-9—उद्योत).

(iv) Samjñā & Paribhāṣā—

In śāstras, some samjñās and paribhāṣās are used for the sake of brevity[1] and clarification[2] sometime. In the Aṣṭādhyāyī and the Prātiśākhyas a number of samjñās and paribhāṣās have been used. Everywhere in the beginning samjñās and paribhāṣās have been mentioned. Though, the description with the samjñās and paribhāṣās is not something new ; yet

1. संज्ञा च नाम यतो न लघीयः (महा० i.1.1)
2. अनियमे नियमकारिणी परिभाषा

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some newness is seen.

(v) Gaṇapāṭha—

Gaṇa means a group. Grammarians made a group of words, which were similarly to be dealt with. They named the first word and added आदि etc. to it and thus they could do away with the turmoil of counting and naming all the words. These groups were known as gaṇas. Ācārya Pāṇini has used two hundred twentytwo 222 gaṇas in his book. Well before compiling an ophorism about same gaṇa, Pāṇini selected particular words for that gaṇa and also their order. This can be ascertained[1] by the sūtras पूर्वादिभ्यो नवभ्यो वा[2] and सर्वत्र लोहितादिकतन्तेभ्यः[3] etc. Though, all opine that the Gaṇapāṭha is a part of the śāstra as has been remarked by Dharma-Kīrti[4]—

धातुसूत्रगणोणादिवाक्यलिङ्गानुशासनम् ।
आगमप्रत्ययादेशा उपदेशाः प्रकीर्तिताः ।।

yet, with a strict feeling of brevity, all kept them out of the main text of sūtras. Patañjali supports the same[2]—

अस्ति च पाठो बाह्यश्च सूत्राद् ।

These gaṇas are of two types—1. Dhātūgaṇas and the 2. Prātipadikagaṇas. Of these dhātugaṇas have been kept under Dhātupāṭha and the prātipadikagaṇas under gaṇapāṭha.

This style of using gaṇas is a speciality of Pāṇini and not of the writers of the Prātiśākhyas. But the writer of the Vājasaneyi Prātiśākhya was acquainted with the way of using gaṇas is clear by his aphorism[6]—उत्तम्मनादीन्यादिसंशयात्. In the opinion of Pt. Venkaṭ Rām Śarma it is not at all a gaṇa due to not being any necessity. He writes[7]—"As a matter of fact, uttambha-

1. K.D. Shastrī : Gaṇapāthā ascribed to Pāṇini, p. 20
2. A. vii. 1.16.
3. A. iv. 1.18
4. रूपावतार प्र० भाग, पृ० १ (सं० म० रङ्गाचार्य, मद्रास)
5. M.B. i. 3. 1
6. Vāj. Prā. v, 38.
7. Critical & Shidies on K.S.Y.P. p. 80

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nādi is not a real gaṇa representing the above three words, because there is no-necessity for the construction of such a gaṇa on particular place like this."

The way of using gaṇas was well in advanced stage before Pāṇini is accepted by all the critics.[1] The opinion of Mr. I. S. Pawate[2], "It seems that the whole of the gaṇapāṭha and consequently the sūtras for which the various gaṇas were written are pre-Pāṇinian", is in the opinion of Shri Kapil Dev Shastri[3] not acceptable. It is another version[4] that the gaṇapāṭha was even before Pāṇini. Mr. Ayachit writes, "It ·····pre-Pāṇinian' (1.S. Pawate p. 86). The following are some of the arguments which lead us to believe that the gaṇapāṭha was pre-Pāṇinian, though the second proposition, almost regarded as a corollary by Shri Pawate is far from convincing".

In the Aṣṭādhyāyī, there are many ways of using a gāṇa, i.e.

a—By word आदि—The first word of a gaṇa is followed by आदि, e.g. सर्वादीनि सर्वनामानि[5]

b—By word प्रभृति—The first word of a gaṇa is followed by प्रभृति, e.g. साक्षात्प्रभृतीनि च.[6]

c—By plural number—The first word of a gaṇa is made in plural number, e.g. सप्तमी शौण्डैः[7], अर्धर्चाः पुंसि च.[8] The writer of the Mahābhāṣya says, "बहुवचननिर्देशाच्छौण्डादिभिरिति विज्ञास्यते"[9] and also "बहुवचननिर्देशादाद्यर्थो गम्यते"[10]

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1. K. P. Shastri : Gaṇapāṭha p. 8-18
2. Structure of Aṣṭa, p. 86
3. Gaṇapātha—p. 21-24
4. S.M. Ayachit : Gaṇapāṭha : A critical study, p. 40, Indian Linguistics, Vol. 22, 1961, Decean College, Poona
5. i.2.27
6. i. 4.74
7. ii.1.39
8. ii.4.31
9. ii.1.39
10. ii.4.31

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d—By putting आद्यन्त pada—At some places a gaṇa is shown by adding आद्यन्त pada also, e.g. सर्वत्र लोहितादिकतन्तेभ्यः[1]. Since, the referred words appear under gargādi gaṇa, the both ways indication might have been felt necessary.

e—By putting a numeral—For fixing a limit at certain places a numeral is also seen, e.g. पूर्वादिभ्यो नवभ्यो वा[2] and अदड् उतरादिभ्यः पञ्चभ्यः.[3]

Pāṇini gaṇas are of two types—(i) Pariniṣṭhita gaṇa and the (ii) Ākṛtigaṇa. Of these Pariniṣṭhita gaṇas have limited words and Ākṛtigaṇas have unlimited words. Patañjali has remarked at a place[4]—श्रेण्यादयः पठ्यन्ते, कृतादिराकृतिगणः and Kaiyaṭa also[5]—अत एवात्रादिशब्दो व्यवस्थावाची, कृतादिरित्यत्रादिशब्दः प्रकारवाची, प्रयोगदर्शनाच्चोदाहरणस्थानीयाः कतिपये वृत्तिकारैः प्रदर्शिताः. The writer of the Gaṇaratnamahodadhi also says[6]—आकृतिगणश्चायं तेनापरिमितशब्दसमूहः. आकृत्या आकारेण लक्ष्यते स आकृतिगणः. At certain places some smaller groups (gaṇas) are also found in bigger gaṇas, e.g. त्यदादिगण[7] in the सर्वादिगण.[8] At some places, the order in gaṇas is also specified for some special purposes, e.g. in त्यदादि[9] and there by the rule त्यदादिषु यद्यत्परं तत्तच्छिष्यते, एकशेषविधि works out. Dr. Kapil Dev Shastri holds[10] the opinion that gaṇa-sūtras available in the gaṇas are not written by Pāṇini. Generally, there are prātipadikas in the gaṇas. Jinendrabuddhi, in a sentence[11]—खिलपाठो धातुपाठः, चकारात् प्रातिपदिकपाठश्च has referred to the gaṇapāthā with the name of prātipadika, but at certain places words with (विभक्ति) case enduigs are also seen as in the उरः

1. iv. 1.18
2. vii. 1.16
3. vii. 1.25
4. M.B. ii.1.59
5. M.B. ii.1.59 pradip cf. Mahā. i.3.1
6. Gaṇa p. 46
7. 1.1.74
8. i.1.27
9. i.2.72
10. Gaṇapāṭha, p. 36,37
11. अ i.3.2 न्यास

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प्रमृतिभ्यः कप्[1] At certain places, sentences are also seen in the gaṇas, e.g. in the प्रवृद्धादीनां च.[2] They may also be spurious (प्रक्षिप्त). There are some irregularities also in the gaṇas, e.g. in the नन्द्यादिगण[3]; नन्दनः, ग्राही and पच are formed words; in the सपत्न्यादिगण समानः and एकः etc. are first parts of the words. Due to bearing of a rule of old ācāryas, these irregularities are cleared up.[5]

(vi) Nipātanas—

In the (शाब्दिकसम्प्रदाय) school of words, Nipātana is famous in the sense of some special meaning, applied to an Ācārya. That is why, Patanjali[6] While defining निपातन refers to a word तृतीय from an aphorism द्वितीयतृतीयचतुर्थतुर्याण्यन्यतरस्याम् of Pāṇini. In the same manner certain words from Vārttikas (क्त्वायां वा प्रतिषेधः)[7] from गणपाठ (गविष्ठिरशब्दो विदादिषु पठ्यते)[8] and showing the sense of roots (धात्वर्थबोधक) (कथमुद्यमोपरमौ, अड उद्यमे, यम उपरमे इति निपातनादनुगन्तव्यौ)[9] have been named as Nipātana. These words have been incidentally used by Ācāryas. To prove their propriety no attempt has been made by those Ācāryas. At times Ācāryas adopting special methods, use certain words with extra attempt and their propriety is proved merely by reading, not by classification of the root and suffix. Prof. Abhyankar writes[10]—

"A word given, as it appears, without trying for its derivation, in authoritative works of ancient grammarians especially Pāṇini".

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1. अ. v.4.151
2. अ. vi. 2.147
3. अ. iii. 1-134
4. अ. iv. 1.35
5. पा. व्या. अनुशी. p. 77
6. M.B. vi. 4.2.
7. M.B. vi. 4.140
8. M.B. vi. 3.9.
9. Kāśikā vii. 3.34
10. DSG. p. 205

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Patanjali also writes—इमे विंशत्यादयः सप्रकृतिकाः सप्रत्ययकाश्च निपात्यन्ते, तत्र न ज्ञायते का प्रकृतिः कः प्रत्ययः, कः प्रत्ययार्थः इति.[1]

This Nipātana style is amply adhered to in the Aṣṭādhyāyī and all the Prātiśākhyas. The writer of the Kāśikā and Uvata explain the form of the Nipātana—यदिह लक्षणेनानुपपन्नं तत्सर्वं निपातनात्सिद्धम्.[2] अप्राप्तेः प्रापणं चापि प्राप्तेर्वारणमेव वा, अधिकार्थविवक्षा च त्रयमेतन्निपातनात्[3] is a collection of works, done in a Nipātana. And in the words, referred to in the Nipātanas, roots, change occurred in that, suffixes, ādeśa and āgama etc. are inferred. Then what is the difference between a vidhi and a Nipātana? The difference is—where partsof a word are shown and the word is to be inferred that is vidhi and where a word is seen and its parts are to be inferred that is Nipātana—has been remarked by Kaiyaṭa[4]. Some doubt its validity and say when the propriety of a word is to be proved by lakṣaṇas then what the use of a nipātana is? Mr. I. S. Pawate, in his Structure of Aṣṭādhyāyī writes—[5] "Sūtras 90 to 95 (both inclusive) are Nipātanas. Why are these sūtras put in the form of nipātanas? Could Pāṇini not write प्रतेः स्नातस्य सूत्रे, कपेः स्थलस्य गोत्रे, प्रात्स्थोऽग्रगामिनि, वेः स्तरस्य वृक्षासनयोः, On the analogy of निनदीभ्यां कौशले? Why not nipātanas intervene between rules expressed in the regular analytic form?" Hence, the purposes of Nipātanas are placed in brief here-under :[6]—

(A) Prakriya-lāghava—

In the Aṣṭādhyāyī and the Prātiśākhyas there are many aphorisms[2] (दृढः स्थूलबलयोः, प्रभौ परिवृढः, निषण्णाय...etc. which show Nipātanas making the process of forming a word much easier. Through this method, many acts can be done by one action only. That is how Patañjali puts it—

1. M.B. v.1.59
2. iii. 1.123 का., वा. प्रा. 3.86 उ. भा.
3. पा. व्या. का. अनु. पृ. 903
4. A.V.1.59 प्रदीप
5. p. 63
6. A. VII. 2.20, VII. 2.21 Vāj. Prāt. 3187

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अवश्यमत्र [स्नात्वाकालकः पीत्वास्थिरक इत्यत्र] समासार्थं ल्यब-भावार्थं च निपातनं कर्त्तव्यं, तेनैव यत्नेन स्वरो भविष्यति[1]—इति
The same has been supported by Kaiyaṭa also[2].

(B) Special Meaning—

In the Aṣṭādhyāyī, Nipātanas express added meaning at many places, as क्षुब्धस्वान्त० (अ० VII. 2.18) आकालिकडाद्यन्तवचने (अ० V. 1.114) etc. This can be amply supported by the following lines :—

धातुसाधनकालानां प्राप्त्यर्थं नियमस्य च ।
अनुबन्धविकाराणां रूढ्यर्थे च निपातनम् ।।[3]

In addition to the purposes referred to above, Nipātanas also serve the following purposes :

(c) Nipātanas are used to avoid undesirable forms[4].

(d) The swara of a Nipātana stands above all बाधकान्येव निपातनानि. This statement of Patañjali expressed the supremacy of Nipātanas and thus the swara of a Nipātana supersedes all.

(e) Nipātanas also serve the purpose of drawing a conclusion. कार्मस्ताच्छील्ये (A. vi. 4.172) shows that Aṇ suffix is used in the sense of 'one's nature'. Patañjali has drawn the conclusion.[5]

(7) Adhikāra (Anuvṛtti)

Adhikāra means विनियोग[6] and that is placement of an aphorism or a part of it with the other aphorism. This is generally in the later sūtras at few places it is seen in the earlier sūtras also[7]. This action joins one another like a thread. Pāṇini has used it frequently in the Aṣṭādhyāyī. He framed

1. MB. VI. 2.2
2. do. Pradīpa
3. प्रदीप V. 1.114
4. A. VI. 1.205
5. MB. VI. 4.172
6. Kāśikā I. 3.11
7. Uddyota I.3.11

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an aphorism—स्वरितेनाधिकारः[1] that is—Adhikāra be known by a swarita symbol.

Patañjali has expressed[2] the six ways influence an Adhikāra and they are (i) सम्बन्ध (ii) मण्डूकगति (iii) एकयोगकरण (iv) चकारकरण (v) यत्नविशेष (vi) अपेक्षा.

Three types of Adhikāras are seen in various śāstras :—

सिंहावलोकितं चैव मण्डूकप्लुतमेव च ।
गङ्गाप्रवाहवच्चापि अधिकारास्त्रिधा मताः ।।[3]

Pāṇini and other Grammarians have also used various words and expressions to denote the limit of an Adhikāra. Prāk, ca, Āṅ etc. come under this head and above all if there is any confusion other references and similar śāstras be consulted instead of disbelieving the work itself—

"व्याख्यानतो विशेषप्रतिपत्तिर्नहि सन्देहादलक्षणम्"[4]—

1. A. I.3.11
2. MB. I. 1.3
3. D.S.G. 14
4. परि० 1.MB प्रत्याहाराह्निके

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CHAPTER 2

Physical World in its Large Aspect

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AJIRAVATĪ

(अजिरवती)

The word Ajiravati has been referred to in the Aṣṭādhyāyī —"Matau Bhavacoṣnajirādīnām" (A-VI-3-119). and signifies the name of a river.

It is however significant that the existence of this word is not traceable in classical literature and in the literature of the later periods.

Scholars like Mon. Williams & Dr. Agrawal have inferred that Ajiravatī was a river which is now indentified with river Rāptī. They maintain that it was on the bank of Ajiravatī that ancient city of Śrāvasti was located. A near identify of Ajiravatī is met with the Aciravati in the Pali texts.

However, lexicons have attempted to explain this word. Vācaspatyam, for example, traces its etymology and points out that word 'Ajira' implies 'fast-moving' and thus 'Ajiravatī' is the river that moves fast.

But it is obvious that they have not given a dequete reasons for entertaing such a view of the word Ajiravati.

The word is not traceable afterwards in Classical literature.

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ANUGAVA

(अनुगव)

The word 'Anugava' has been referred to by Pāṇini[1] as 'Anugavam,' meaning a carriage, made to suit the bullocks, or the carriage made according to the length of bullocks.

This word has not been used in either Vedic or Classical literature.

The Vācaspatyaṁ and Monier Williams have not given any new meaning or explanation of the word. They have accepted the meaning given by Pāṇini.

The compound word अनुगव (अनु+गव) is thought to carry the above meaning even when we split it into two. The later half of the word 'गव' may be taken as a changed form of the word गो i.e. गाय (cow) and thus may mean a bullock as well. And the former part of the word 'अनु' may mean according to.' In this way the compound word अनुगव means 'according to the length of bullock.'

It is really surprising that this word is not met with either before or after Pāṇini.

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1. Anugavamāyāme (A-5-4-83)

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ANUPADĪNĀ

(अनुपदीना)

The word अनुपदीना has been given by Pāṇini to show how it can be formed. By puting suffix 'kha' after the word 'Anupada' in the feminine gender, 'Anupadīnā' is proved.

The shoes, or footwear which are used by men in the countryside were called in the time of Pāṇini as Anupadīnā.[1]

Dr. Agrawal is of the view,[2] that this word was current in the colloquial expressions, and to this Pāṇini had made a reference.

The word is not noticeable in Vedic or Classical literature.

Monier Williams, V.S. Apte, the Śabdakalpadruma and the Amarakośa have given the meaning of this word as 'shoes.' The Vācaspatyaṁ and the Sanskrit Śabdārtha Kaustubha have given a slightly different meaning i. e. of 'socks.'

Just as word 'Anugava' means 'according to the length of bullock,' so the word 'Anupadīnā' may mean 'according to the length of a foot' and thus अनुपदीना should cannot 'shoe.' The non-existence of this word in literature is rather surprising and this might have given a clue to scholars to infere that it existed in colloquial literature only.

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1. Anupadasarvānnānayaṁ baddhābhakśayatineyeṣu (A-5-2-9)
2. India, as known to Pāṇini—Industry (Śilpa), page 227

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A R M A

(अर्म)

Pāṇini mentions the word 'Arma' as a second part of some compound nouns such as Bhūtārma, Adhikārma, Sañjīvārma, Madrārma, Aśmārma and Kajjalārma (Arme cāvarṇaṁ dwyactryac and Na bhūtādhikasañjīvamadrāśmakajjalaṁ A-6-2-60-91). The Kāśikā gives a few more names.Mahābhāṣya does not say anything about this aphorism from which this word is derived.

In the Baudhāyana Śrauta Sūtra (9/1, 9/3), this word has been used in the sense of 'a village gone to rack and ruin'.

In the Ṛgveda (1-33-3-Vailasthānake armake mahāvailasthe armake) the word 'Armaka' and in the Yajurveda (30-11), 'Armebhyo hastipaṃ javāya', the word 'Arma' have been used in the sense of 'ruins' and deserted places.'

The examples cited by Pāṇini and references available in the Vedic literature show, that in ancient times, villages having 'Arma' as a second part of their names were in vogue. But later this word seems to have gone out of currency.

In Vedic literature there is a copius use of this word.[1]

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1. Tāṇḍya Brāhmaṇa 25.10.18; Taittirīya Brāhmaṇa 2-4-6-8; Paippalāda Saṁhita Atharva. 2-81-2; 5-34-4; Kāṇva Saṁhitā. S.Y. 34-2-3; Lāṭyāyana Śr. Sū 10.18.13; 10-19-9; Bādhūla Sr. Sū. 4.104.14.

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Class.cal literature is conspicuous by the absence of this word.

It is interesting to note that in the Armaic[1] language of the semetic family the word 'Arma' has been used in the sense of 'uneven' and 'stony part of the country.' It is quite probable that the word 'Arma' owed its origin to the Armaic language of the Semetic family.

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2. Armaic was the language of the people, who belonged to 'Arma' or hill side.

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ĀKRANDA

(आक्रन्द)

The word Ākranda has been used by Pāṇini—Ākrandāṭṭhañca, A-IV-4-38. The Kāśikā takes it as a place of moaning or suffering (ārtāyana). But, Dr. Agrawala, points out that this word does not represent the above meaning. The Mahābhāṣhya is quite silent on the aphorism.

Kauṭilya defines Ākranda as a friendly king in the rear of the vijigīṣu; "Mitramākrandaṁ vā vyāghātayitukāmaḥ," Arth. 1-16-29 and "Paścāt pārṣṇigrāha ākrandaḥ," Arth. 6-2-18)

Kullūka on the Manusmṛtri VII-207 explains the word clearly, saying that a hostile king in the rear was called 'pārṣṇigrāha' and a friendly king in the rear, who would act as a-counter-check to the enemy at the back was known as Ākranda.

Dr. Agrawal supporting the view of Kullūka emphasizes that it was in this sense that Pāṇini had used this word.

The word Ākranda occurs in the Vedic literature[1] but it conveys a different meaning. The Atharv. (Śaunaka Saṁhitā) refers to it as—"Yudhyante yasyāmākrando yasyāṁ vadati dundubhiḥ"—I.38.41, 'crying out' or calling out to.'

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1. Av. Paippalāda Saṁhitā 3-4-13-1, Drāhyāyaṇa Śr. Sū. 11.2-10. Lāṭyāyana Śri Sū. 4-2.9- Gopatha Dr. 1-2-5.

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The Taittirīya Brāhmaṇa, III-4-13-1, ("Ākrandāya dundubhyāghātaṁ"), gives the meaning of the word 'announcing from all the four sides' which is much nearer the meaning given by the Atharvaveda-

Yāska, in his Nirukta 2-17 gives the etymology of the word as ("Krandantyāhvayantesnyonyamatra, rudanti vāsnena bandhuvināśahetutvāt") suggesting ideas like bewailing or crying for succer or lamentation over the ruination of kith and kin. He puts the word in the category of war-names.

This word has frequently been used in classical literature but not in the sense Pāṇini meant. It has been used in the sense of (i) weeping or crying out—' Kiṁ krandasi durākranda" Pañcatantra, 4-29. (ii) Calling, invoking or calling out to— "Ākrande cāpyehīti na daṇḍaṁ Manurabravīt"—Manu. 8-292. (iii) Sound, war-cry, a cry in general— "Ākranda udabhūttatra" —Kathāsaritsāgar, X-94. (iv) A friend, defender—"Daṣṭamevamanākrande bhadre kāmadāhinā"- M. Bhārata, I-172-9.

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ĀNĀYA

(आनाय)

The word Ānāya occurs in the Aṣṭādhyāyī suggesting a net (Jālamānāyaḥ, A-IV-3-124).

The word is not met with either in Vedic or Classical literature.

The Mahābhāṣya does not give any comment on the aphorism. The Kāśikā explains how the word was formed, just as Pāṇini explains its formation. The root 'nī', alongwith prefix 'Āṅ', when followed by suffix 'ghañ; assumes Ānāya.

The Lexicons like Amarakośa, the Vācaspatyaṁ, Sans. Eng. Dictionary (Monier Williams) and Sans. Eng. Dict. (V.S. Apte) have given the meaning, 'a net or 'a fisherman's net' as indicated by Pāṇini.

It may be presumed that as a net is used in fishing, the collected fish may be brought by keeping them in the net itself. This sort of practice, if prevailed in the past might have led the people to use it in the sense of a net. This shade of meaning came to be marked in view of the fact that the root 'nī' means 'to bring' (आगण).

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DHANVA

(धन्व)

Pāṇini mentions the word 'धन्व' to represent a desert region (Dhanvayopadhādvuñ, A.-IV-2-121). Two examples denoting this idea have been cited by Patañjali in the Mahābhāṣya, viz. Pāre dhanva and Aṣṭaka dhanva. The Kāśikā gives another example as Airāvata dhanva.

Pāre-dhanva literally means, 'across the desert', which seems to refer to the region called Thār-Pārkar, which is in the west of the marusthala desert of Rājasthān. Aṣṭakadhanva seems to be the name of the desert region, which exists in the Attok district and is known as Dhaunī. It may be conjectured that it is probably derived from 'dhanva'.

East-Gandhāra included the desert of Attok and the hilly tracts of Rāwalpiṇḍī, callnd Pṛtha Janapada; both of which are preserved in the joint name of Dhanni-Pothowar. The Bhīṣma parva (VI-7) places Airāvatavarṣa beyond the Sītā or Yārkand river in Chinese Turkistān ; where we may look for Airāvata Dhanva in the desert regions of Central Asia.

The word 'Dhanva' has repeatedly been used in the Ṛgveda and later Vedic (pre-Pāṇinian) literature in two senses, viz. (i) bow and (ii) desert. In the Ṛgveda, II-24-8, "Yatra vaṣṭi pra tadaśnoti dhanvanā." Here the word 'dhanva' has

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been used in the sense of a bow. There are many more examples which may be cited to convey this very sense. "Ā hi tanvate naro dhanvānī bahvoḥ," Ṛg VI-59-7. "Iṣurna dhanvanpratidhīyate matiḥ" Ṛg. IX-69-1, "Dhanvanāṁ vīryāṇi," Av. XI-9-1.[1]

The use of the worn 'dhanva' as a second part of some compound is also frequently met with viz. Ājya-dhanva(Aitareya Brāhmaṇa 1-25), Iṣu-dhanvin (Taittirīya Saṁhitā V-1-2 and Aitareya Brāhmaṇa 7-19), Adhijya-dhanvan (Śatapatha Brāhmaṇa 9-1-1-6), Ujjya-dhanvan (Kātyāyana Śr.. Sū. 22-3-17), Śatadhanva (Vājasaneyi Saṁhitā 16-29), Ekadhanveṣubhiḥ (Bhāg. P. 9-15-33) and so on.

The word Dhanvan ('desert') occure frequently in the Ṛgveda (II-38-7 "Tvayā hitamapyamapsu bhāgaṁ dhanvanvā mṛgayaso vi tasthuḥ", IV-17-2, "Ārdandhanvāni sarayanta āpaḥ"). In the Ṛgveda, I-116-4, "samudrasya dhanvan.", the strand of the occean (samudra) is mentioned. The use of 'dhanva' in the sense of a desert in the Ṛgveda is found at many places.[2] The use of this word is seen in later[3] Vedic literature in the sense of a desert.

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1. Rg. II-33-10, VI-75-2, VIII-20-2; Av-I-3-9, IV-4-7; Nirukta 9-17; Amarakośa 2-8-2-51, 3-4-1-14; Trikāṇḍaśeṣa 3-3-244; Abhidhāncintāmaṇi 775; Anekārthasaṅgraha 2-269; Medinīkośa 78; Vājasaneyī Saṁhitā XVI-9.
2. III-45-1; Iv-33-7; IX-7-5; IX-53-6, 83-10; VI-34-4; IX-79-3; X-4-1, 63-15; X-187-2.
3. Av. VI-100-1-5, 13, 1-7, 41-1; Ait-Br. 2-19; Śat. Br. 7-2-3-2, 14-1-1-8; Taitt. Ar. 6-5-7. Hariv. 678; Bhāg. P. 6-8-36 Mārkaṇḍeya Purāṇa. 49-35.

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The great desert situated in the east of the Sindhu (Indus) and the Śutudri (Sutlej) is presumably referred to in one of the hymns of the Ṛgveda (X-86-20, "Dhanva ca yet kṛntatraṁ ca kati svit tā yojanā).

Almost all the lexicons have shown the above mentioned two meanings. Monier Williams, referring to the Rājataraṅgiṇī V.51 gives the meaning of the word as 'the nature of a man' and the Vācaspatsyaṁ gives the meaning as 'Dhanvantari-pitarirājabhede'.

It is pertinant to note that the word धन्व in the sense of a desert does not exist in Classical literature. However, this word has been used to denote other senses in Classical literature.

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GOṆĪ

(गोणी)

Pāṇini has attempted to explain the formation of the word गोणी in his Aṣṭādhyāyī.[1]

When the suffix ṅīp (ङीप्) is added with word गोण ; the word गोणी comes into being and indicates the feminine gender. Thus the word गोणी, yields the meaning of a grain container or a sack. Goṇa means a cloth and goṇī (गोणी) means the cloth or the like which contains grain.

Pāṇini mentions 'auṣṭraka' as the name of articles made from the part of (vikārāvayava IV-3-157) dead camels. Such articles were large and small sacks (goṇī and goṇītari V-3.90) made of the camel hair.

The word is note noticeable in Vedic literature but occurs in the Brahmajāla Sutta XV, as Goṇaka, explained as a woollen cloth made from the hair of long-haired goats. It was presumably the same thing as 'Kaunakeśa', one-piece loin cloth worn by the early Sumerians and the Accadians and made of suspended loops of wool hanging from a woollen skirt,[2] It may be surmised that this word travelled to India through trade and commerce in pre-Pāṇinian times.

Since the word in its changed form (as goṇī or gaun in Hindi) still exists some inference as to its meaning can be drawn. The word गौन meaning sack is used to carry grain salt etc. on pack animals. Pāṇini knows of goṇī in two sizes—bigger

1. Jānapada...A. IV. 1.42
2. Marshell, Indus Valley Civ., I.33, 342; pl. 95, fig 10.

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the standard size and called goṇī itself and smaller goṇītarī. The former was naturally used to carry on mules and asses and the later on goats and sheep.

The standard size (goṇī) also served as an article useful for barter ; which is clear in the Kāśikā on the aphorism (Id-goṇyāḥ, I-2-50) mentioning a piece of cloth purchased for 5 or 10 goṇīs (pañcabhiḥ goṇibhih krītāh paṭaḥ—Pañcagoṇiḥ; daśagoṇiḥ).

The goṇī has also been referred to as a measure (A. I-2-50), which was equal to two śūrpas.

The word occurs in the Suśruta (2-34-11) "Vidālanakul-oṣṭrāṇāṁ carmagoṇyāṁ mṛgasya vā praveśyet" and in the Daśakumāracarita (30-20, 2) "Goṇīśca kṛtvā tadgonisammita" in the sense of a sack.

Apart from the aforesaid meanings, the Vācaspatyaṃ, the Śabdakalpadruma, the Sanskṛt Sabdārtha Kausuṭbha and the lexicon of V.S. Apte have given one more meaning and that is 'the ragged garment or 'torn clothes'.

In Gujrātī language, the word is still found in the same sense; hence it is definite that the word must have been in Sanskrit in general, in olden times.

There is no significant use of this word in Classical literature.

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KABARĪ

(कबरी)

The formation of the word कबरी has been given in an aphorism –"Jānapada....", A. IV-1-42., The word is formed with the suffix (ङीप्) denoting feminine gender (कबर+ङीप्). And conveys the sense of hair-dressing,

Kabarī means a special style of female coiffure (keśa-veśa). It may have its origin in the variegated appearance of the braid of hair interwoven with a garland of flowers.

The word is not met with in pre-Pāṇinian literature. It is traceable in the post-Pāninian Classical literature but in a slightly different sense, i.e. hair (only). It may be noted that it occurs in the sense of hair in the Gitagovinda (XII-26) ',Ghaṭaya jaghane kāñcīṁ mugdhasrajā kabarībharaṁ" and also in the Uttararāmacarita (III-4)—"Dadhāti vilolakabarīkamānanaṁ."

The word is used in the same sense in the Bhāgwata (X-9-3), "Svinnaṁ vaktraṁ .kabaravigalanmālatī nirmamantha".

It is significant that the Vācaspatyaṁ, the Śabdakalpadruma and the Sanskrit Worterbuch have not dealt with the word. However, Monier Williams gives some other meanings also, viz. mixed, intermingled, variegated, a lecturer, a braid.

It is clear that the word, previously used in senses more than one came to be limited in its implications. This is a typical example of the change in meaning found in Pāṇinian language.

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KĀKṢAH

(काक्षः)

The word काक्षः has been taken up by Pāṇini for explaining its formation "Kā pathyakṣayoḥ", A. VI-3-103, In its farmation 'kā' is placed in place of 'ku', if it is follawed by words 'Akṣa' and 'pathin'.

The Mahābhāṣya is silent on the aphorism while, the Kāśikā has given its simple meaning (as given above).

Pāṇini thinks that the word indicates an inferior (kutsita) axle. The inferiority may be due to diminution in its standard length, which according the Śulba Sūtra of Āpastamba was 104 aṅgulas (=78 inches or 6½ feet)[1].

The word in the sense of look (malicious) has been used at two places in Classical literature. First in the Bhaṭṭikāvya (VIII-24—"Ajñālābhonmukhodūrāt kākṣeṇādarekṣitaḥ".

and second in the Dūtavākyaṁ (I-12)—"Kākṣeṇa paśyati likhatyabhijñāṁ nayajñaḥ".

The Vācaspatyaṁ as well as Śabdakalpadruma referring to the aphorism of Pāṇini, gives its meaning as a side-long look (Kaṭākṣa).

V.S. Apte and the Sanskrit Śabdārtha Kaustubha give meaning of the word as 'a side-long look, a glance, frown, look of displeasure, malicious look etc'. which is consistent with the meaning prevalent in Classical lit. Monier Williams in his lexicon has given some additinoıl meanings also; 'a kind of plant (plakṣādi gaṇa), name of the fruit of the same plant, a kind of fragrant earth, perfume'.

It may be noted that this word is not in existence in pre-Pāṇinian as well as post-Pāṇinian literature, in the sense of 'an inferior axle'.

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1. Vedic Index II-206

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KĀSŪ

(कासू)

The word कासू occurs in the aphorism "Kāsūgoṇībhyāṁ ṣṭarac"—A.V-3-90. The Kāśikā, explains it as, 'a sort of spear or lance'—

"Kāsūriti śaktirāyudhaviśeṣa ucyate".

However, there is no reference of the word either in Vedic or in Classical literature.

The Śabdakalpadruma explains it in several ways, a sort of spear (śaktyastraṁ), less potent voice (vikalavāk), grace (dīpti), illness (roga), and the wisdom (buddhi).

Monier Williams and V.S. Apte have given similar meanings—a sort of spear or lance, indistinct speech, speech in general, light, lustre, disease, devotion, understanding".

It may be presumed that this word was current in the colloquialvocabulary time of Pāṇini. This may account for its absence in literature.

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KUMBĀ

(कुम्बा)

The word कुम्बा occurs in the aphorism : (Cintipūjikathi-kumbicarcaśca—A. III-3-103). It has been used to explain its formation. While making a word in the feminine gender, 'aṅ' suffix is placed after the roots 'kumbi' etc.

Neither the Kāśikā nor the Mahābhāṣya gives any meaning of the word. According to the Vedic Index, it denotes a female adornment, connected with the dressing of the hair.[1]

The word appears in many places in the Vedic literature. In the Śaunaka Saṁhitā of the Atharvaveda it appears as follows :—

"Kurīramasya śirṣaṇi kumbāṁ cādhinidadhmasi"—(VI-138-3).

However, this word is not traceable in Classical literature.

The Vācaspatyaṁ and the Śabdakalpadruma have given the meaning of the word as—'Sugahanāvṛttiḥ' and 'aspṛśyādi-darśanavāraṇāya veṣṭanaṁ'. The Sanskrit Śabdārtha Kaustubha gives meanings which are in harmony with the above.

Monier Williams gives the same meaning as given in the Aṣṭādhyāyī, "a kind of head-dress for women' and makes a reference to the mantra of the Atharvaveda (VI-138-3) referred to above. He gives additional meanings, 'the thick end (of a bone or of a club) ; a thick petticoat; an enclosure round a place of sacrifice'. He refers to the aphorism of Pāṇini while giving the last meaning.

V.S. Apte's explanation of the word is in agreement with that of Monier Williams.

Vedic Index, I. 163.

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KUṬILIKĀ

(कुटिलिका)

The word कुटिलिका referred to by Pāṇini carries the sense of tongs, a tool used by a blacksmith (Aṇ kuṭilikāyāḥ, A. IV-4-18).

Dr. V.S. Agrawala points out that the meaning of the word is derived from the implement (कुटिलिका) used by the blacksmith as—"from which, the smith himself was known as (kauṭilika)"[1]—referring to the whole paraphernalia of a blacksmith's work shop.[1]

The Kāśikā explains the meaning of the word as crooked iron instrument with which the blacksmith pulls out something. "Kuṭilikā vakragatiḥ, karmārāṇāmāyudhakarṣaṇī lohamayī yaṣṭirucyate". The Mahābhāṣya has not touched upon this aphorism for comments.

No use of this word seems to have been made in pre-Pāṇinian or post-Pāṇinian literature.

The Vācaspatyaṁ and the Śabdakalpadruma have not taken up this word.

Monier Williams, has attempted to give a comprehensive meaning of the word so much so that it is rich in its

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1. India as known to Pāṇini, Chapt. IV, Arts & Crafts-page 234.

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multiplicity of meanings such as—"Bent, curved, crisped, crouching, coming stelthily (like a hunter on his prey), a particular movement on the stage and a tool used by a blacksmith.

V.S. Apte has explained the word in a wider sense i.e. a blacksmith's forge.

'Kuṭila' in common parlence signifies 'uneven', 'not gentle' and 'curved'. It is quite interesting to infere from the sementic point of view that the current meaning of the word कुटिल is derived from the meaning of the word कुटिलिका given by Pāṇini.

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KUTŪ & KUTUPA

(कुतू & कुतुप)

The two words कुतू & कुतुप have been used in the sense of big and small leather oil-bottles respectively (Kutvā ḍupac, A.V-3-89).

The word 'Kutupa' has been studied to explain its formation. 'Ḍupac' suffix is placed with the word 'kutū' when smaller-one is to be indicated. The Kāśikā explains it further as—'carmamayaṁ snehabhājanamucyate', (V-3-89), a leather case which contains oil.

The aphorism has not been taken by the Mahābhāṣya. The Vācaspatyaṁ and the Śabdakalpadruma explain it as a leather-oil container and the eighth part (muhūrta) of the day. Monier Williams, V.S. Apte and the Sanskrit Śabdārtha Kaustubha have given the above meanings.

However, the word is not in existence either in pre-Pāṇinian or in post-Pāṇinian literature.

Dr. V.S. Agrawala has given a detailed explanation of this word in his India as known to Pāṇini : "Leather jars of large and small size (kutū and kutupa, V-3-89), made of hides and intestinal integuments of camels". He has referred to Watt, Dict. II ; 63-64, for the corrabation of his view.

It is interesting to note that this word is conspicuous by its absence in Sanskrit literature whereas it has gained a wide currency in Hindi in a slightly modified form as कुप्पी कुप्पा meaning a leather oil container.

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NIKĀYA

(निकाय)

The word निकाय occurs in the aphorism—'Nivāsacitiśarīro-pasamādhāneṣvādeśca kaḥ', A. III. 3.41. and has been dealt with to explain its formation. It is a synonym of निवास dwelling place. 'Ciñ' root is followed by the suffix 'gh añ' and 'kā' letter is placed in place of the first letter, i.e. 'ca'.

The word in this sense is a peculiarly Pāṇinian word. It is not certain whether the word was used to denote only the residence of monks.

Nikāya occurs only once in the Yajurveda but as the name of a chanda denoting Vāyu (Śatapath VIII-5-2-5, commenting on the Yajurveda XV-5). The Kauṭilya's Arthaśāstra also uses 'nikāya' once, but in a quite different sense, viz, group (Vastuchidrānuśāleṣu śreṇīprapaṇinikāyā āvaseyuḥ, Arth. II-4-16). In the Manusmṛti (I-36), the word appears in the form of deva-nikāya : (taken by the commentators as deva-nivāsa-sthāna).

The word has been used in senses other than the dwelling place, group, class, union[1] "Devāndevanikāyānśca"; "Devanikayānāṁ sendrāṇāṁ ca divaukasāṁ.[2]

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1. Manusmṛti, 1-36
2. M. Bhārata, I-4804;

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"Divaukasāṁ nikāyānca śataśosnye samāgatāḥ"—Hariv. P. 7215 and so on).

The word underwent a change in its meaning in the Rāmāyaṇa[1] Tasya sarvanikāyeṣu nirkareṣu guhāsu ca" in the sense of 'a hiding place'.

There is a further change in its meaning in the Śvetāśvataropaniṣad,[2] "Yathānikāyaṁ" the word means the body'.

The word is not traceable anywhere particularly in Classical literature in the sense of 'a dwelling place'.

1. 4-44-31
2. 3.7

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NIKĀYYA

(निकाय्य)

The word निकाय्य has been dealt with to explain its formation. It denotes a 'dwelling place'—(Pāyyasānnāyyanikāyyadhāyyā mānahavirnivāsasāmidhenīṣu,[1]

The Mahābhāṣya does not give any explanation while the Kāśikā has given its clear meaning "nikāyyo nivāsaḥ. It is typically a Pāṇinian word. It cannot be said with any amount of certainty that this word represented only the residence of monks.

The word is not traceable anywhere either in Vedic literature or in Classical literature. There is a solitary instance of the use of this word given by Pāṇini—"Na praṇāyyo janaḥ kaccinnikāyyaṁ tesdhitiṣṭhati".

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1. A. III-1-29

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PARPA

(पर्प)

Pāṇini has used this word पर्प in the sense of a wheeled chair for disabled persons'—"Parpādibhyaḥ ṣṭhan", A. IV-4-10.

Neither the Mahābhāṣya nor the Kāśikā gives any explanatory note on the aphorism or the word. The Siddhāntakaumudī, however, gives the meaning of the word as—the chair used by invalid persons. "Yena pīṭhenapaṅgavaścaranti parpaḥ.

There is no mention of this word in Vedic or Classical literature.

Lexicons like the Vācaspatyaṁ, the Śabdakalpadruma, the Sanskrita Worterbuch, Sanskrit English Dictionary (Monier Williams) and Sans. Eng. Dictionary (V.S. Apte) have given two additional meanings of the word—'young grass' and 'a house'. But no-illustrations have been referred to.

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POTRA

(पोत्र)

The aphorism हलसूकरयोः पुवः explains the formation of the word पोत्र to convey the meaning of a central-bent portion of a plough. The root pū is followed by the suffix 'ṣṭran', in the instrumental case subject to that instrument being a part of plough or pig.

The word occurs in the Ṛgveda and later but in a different sense. There, it means a work done by a priest (potṛ) or relating to him : liquor vessel. For example—"Marutaḥ pibata ṛtunā potrādyajñānaṁ punītana"—Ṛg. I-15-2 and "Veṣi hotramuta potraṁ yajatra", Ṛg. I-74-4. other Vedic references[1] may also be compared.

The word is met with once in Classical literature in the sence of 'month'—"Dhṛtavidhuradhuraṁ mahāvarāhaṁ girigurupo tramapīhitairjayantaṁ"—Bhaṭṭikāvya, X-60.

Lexicons have given some other meanings of the word—a garment or a thunderbolt; a ship or boat and a ploughshare.

But the word in the sense of a ploughshare is no-where met with.

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1. Ṛg. II-1-2, X-91-10, X-2-2; Av. XX-2-1

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PRAVĀṆI

(प्रवाणि)

The word प्रवाणि meant a weaver's shuttle, referred to by Pāṇini—"Niṣpravāṇiśca", A.—V-4-160.

The Kāśikā, while explaining the aphorism gives the etymology of the word the shuttles used by a—("Proyatessyāmiti, pravayanti tayeti vā pravāṇi...tantuvāyaśalākā bhaṇyate"). weaver came to be known as प्रवाणि.

We do not come across any use of the word. Lexicons have merely reproduced the meaning indicated by Pāṇini.

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UPADHI

(उपधि)

The word उपधि has been referred to by Pāṇini in the sense of a part of a chariot—"Chadirupadhibalerḍhañ"—A. V-1-13-

Though Pāṇini does not give any specific meaning of the word, the Mahābhāṣya and the Kāśikā explain it as a part of certain chariot,—

"Yaddhi tadrathāṅgaṁ tadaupadheyamityucyate"

MB. V-1-13.

"Upadhīyata ityupadhiḥ rathāṅgaṁ,
aupadheyamapi tadeva dāru"

—Kāśikā V-1-13

The word occurs once in the Ṛgveda (II-39-4) "Nabhyeva na upadhīva pradhīva", in the same sense of a part of a chariot. The word appears once in the Atharvaveda (Śaunaka Saṁhitā VI-70-3) —"Yathā pradhiryathopadhiryathānabhyaṁ pradhāvadhi", in the same sense. Other Vedic examples may be referred to in this context.[1]

Dr. V.S. Agrawala, in his India, as known to Pāṇini, gives a detailed treatment of the word and points out that—"Upadhi denoted the part of a wheel between the nave and the circumference to which spokes were fitted. The cartwrights take special care in the selection of wood to make 'Upadhi' and hence, the special word aupadheya (V-1-13) became current."

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1. Kāṭhak Saṁhitā K.Y. XXV-8; Kapiṣṭhal Kaṭha Saṁhitā K. Y. 40-1.

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The Manusmṛti uses it in the sense of 'suppression of the truth' or 'a false suggestion'—"Yatra vāpyupadhiṁ paśyettatsarvaṁ nivartate"—VIII-165; The Yājñavalkyasmṛti employs it in the sense of 'terror', 'threat', "Balopadhivinivṛttān vyavahārānnivartayet"—II-31.

The word is not noticeable in Classical Literature in the sense of 'a part of a chariot'. In Classical literature it is seen in the sense of (i) dishonesty—"Nirupadhi viśuddhaṁ vijayate" —Uttararāmacarita, and "Ariṣu hi vijayārthinaḥ kśitīśāḥ vidadhati sopadhi sandhidūṣaṇāni"—Kirāt. I-45.

Lexicons alongwith other meanings, have given the meaning of 'a part of a chariot' also but V.S. Apte has omitted this very meaning.

The Vedic Index gives some clue regarding the 'upadhi' "It is impossible to decide exactly what part is meant. Roth, Zimmer and Bloomfield agree in thinking that the word denotes the spokes collectively. Whitney, considering this improbable prefers to see in the designation of a solid wheel. Pradhi being presumably the rim and upadhi the rest. Other possibilities are that the upadhi is a rim beneath the felly or the felly itself as compared with the tire (ordinary pair)". (pages I-89).

It seems that the word उपधि existed in the colloquil expression in the time of Pāṇini and underwent a change in meaning subsequently.

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CHAPTER 3

Territorial and Political Divisions

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AJASTUNDA

(अजस्तुन्द)

The word अजस्तुन्द stands for the name of a city (कास्तीराजस्तुन्दे नगरे)[1]

It can, however, be noted that no-trace of the city referred to above is available in any literature pre or post-Pāṇinian except in Lexicons.

The Vācaspatyam attempts to make an etymological study of this word and says that literally means the city, whose residents have bellies like a he-goat.

As the word is not traceable anywhere in Classical or Vedic literature, the meaning given in the lexicons is based on Pāṇini.

The Archaic words in Pāṇini encompass various spheres of social and cultural life of the day. His treatment is illustrative of the wide range of his experience and familiarity with the common-place things of everyday life. Within the compass of his treatment come objects and ideas relating to the high as well as the ordinary plane of life.

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1. A. VI. 1.151

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AJĀDA

(अजाद)

The word अजाद denotes a town (जनपद) as treated in the Aṣṭādhyāyī (वृद्धेत्कोसलाजादाञ्ञ्यङ्)[1]

An etymological analysis of the word अजाद tends to suggest a clue to the fact that अजाद was the place, whose inhabitants partook of goat flesh.

It may also be inferred that the word अजाद signified goat etc. (अज + आदि). Gradually the word अजादि underwent a syncopation and became अजाद. These meanings provide sufficient hints to conclude that place was definitely associated with and known for goats.

Agrawala points out[2] that the territory of Distt. Etawah in Uttar Pradesh is famous for a specific kind of goats and possibilities are there of its being the same place. This place is located between the Chambal and Yamuna rivers. The goat of this place is known as जमनापारी बकरी. Dr. Agrawala's explanation with reference to the word अजाद does not bear even the slightest resemblance either to goats or the place famous for goats.

It is surprising that it has not been given in any of the lexicons, although it occurs in the Aṣṭādhyāyī.

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1. A. VI. 1.171
2. India, As known to Pāṇini, II Chapt. Page 59

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ANTARGHANAḤ

(अन्तर्घनः)

The word अन्तर्घनः has been treated by Pāṇini to explain its formation through Nipātana in the sense of a country—(अन्तर्घनो देशे)[1]

Patañjali has not commented on the aphorism. Kāśikā, explaining the aphorism, shows—

"अन्तर्घनः सञ्ज्ञीभूतो वाहीकेषु देशविशेष उच्यते"

The people of वाहीक employ the word अन्तर्घन to denote a particular place.

This shows that अन्तर्घन is the name of a country of Bāhīkas.

It word is not found in pre-Pāṇinian or Vedic literature.

A changed form of the word Anatarghana, which is equally accepted by the Kāśikā is found in the Bhaṭṭikāvya in the sense of 'a place between the entrance door and the house'—

"तस्मिन्नन्तर्घनेऽपश्यन् प्रधाणे सौधसद्मनः"[2]

Monier Williams has given both the meanings given above —(i) a particular village and (ii) a place between the entrance door and the house.

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1. A. III. 3.78
2. Bhaṭṭi 7-62

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Apte gives it as—'Name of a country of Bāhīkas or Bālhīkas.

It is quite possible that in the time of Pāṇini, this place might have been far from other countries or villages and because of its being far the new meaning, which is now in vogue (under or in the clouds) should have emerged.

The word in the sense of 'a particular country of Bāhīka' is not found in Classical literature.

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APAKARA

(अपकर)

The word अपकर has been mentioned with सिन्धु in सिन्ध्वपकराभ्यां कन्[1] to explain the formation of अपकरक, denoting its product's (तत्र जातः)

It is strange that neither the Mahābyāṣya nor the Kāśikā gives any sort of comment on this word. Further, it is not found anywhere in Vedic or Classical literature.

Dr. Agrawala points out[2] that it may be identified with Bhakkar or the Indus in Meānwālī district.

There is no-evidence to show that this is the same place as Dr. Agrawala has not given any grounds in support of his view.

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1. A. IV. 3-32
2. India, as known to Pāṇini, II Chapt. page, 51

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ARIṢṬAPURA

(अरिष्टपुर)

अरिष्टपुर is the name of a city referred to by Pāṇini in the aphorism, अरिष्टगौडपूर्वे च[1].

The Mahābhāṣya and the Kāśikā have not given geographical or any other hints regarding it.

Monier Williams and Apte have given it as the name of a town and have referred to the aphorism of Pāṇini.

In Pālī,[2] a city अरित्थपुर in the kingdom of Śivi in Vāhīka is found. It may be the same Ariṣṭapura, that Pāṇini has referred to.

It may be noted that no reference of this word is found in Vedic or Classical literature.

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1. A. VI. 2.100
2. चरियपिटक 1.8-1, शिविजातक 6/401/12.

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AŚMAKA

(अश्मक)

The word अश्मक occurs in the Aṣṭādhyāyī to indicate the name of a country. साल्वावयवप्रत्यग्रथकलकूटाश्मकादिञ्.[2]

There is no historical or geographical proof of the location of this country, referred to above. Dr. Agrawala, in his India, As known to Pāṇini, points out[2] while summing up the geographical boundaries of the country—"The southern limit of its horizon is indicated by the mention of अश्मक of which the capital as known from other sources was प्रतिष्ठान, modern पैठन on the गोदावरी."

In Pālī texts, अश्मक is called अस्सक.

The Mahābhāṣya does not offer any comment on the aphorism while the Kaśikā explains ordinarily. Actually, the Kāśikā does not furnish any proof etc. regarding its geographical existence.

Monier Williams gives its several meanings, viz. Name of a son of Vaśiṣṭha and Mādayantī,[3] Name of a warrior tribe, Name of several women.

Apte explains it as—Name of a sage, name of a country in the South, "तथाश्मका: पुलिन्दाश्च कलिङ्गाश्च विशेषत:", probably an old

1. A.IV. 1.173.
2. Chapt. II, Sec. II, page 38
3. Mahābharata, Vanaparva
4. रामायण

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name of Travancore. According to Bṛhatsaṁhitā[1], it is in the Northwest. The inhabitants of the country, a part of Sālva country or its inhabitants or its king.

The place may be some particular one, which happened to be on hills or hilly-stones should be plentifully available there. It may be thought of because of its name resembling 'Aśman', meaning stone.

No reference of the word is found in Classical literature.

1. 14-22

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ĀSANDĪVAT

(आसन्दीवत्)

Pāṇini has treated the word आसन्दीवत् as a noun आसन्दीवदष्ठीवच्चक्रीवत्कक्षीवद्रुमण्वच्चर्मण्वती[1]

आसन्दी is an old Vedic word. Pāṇini uses आसन्दीवत्, which was also the name of the royal city of जनमेजय.[2] Dr. Agrawala says[3] that it is so called because of its possessing the throne.

The Mahābhāṣya does not say anything about its geographical situation.

The Kāśikā equates it with Ahisthala—'आसन्दीवदहिस्थलम्'.[4]

The word is not found in Classical literature.

No other lexicon except that of Monier Williams and the Sanskrit Worterbuch refer to it as 'name of a country' and the later also gives the same meaning referring to the aphorism of Pāṇini.

1. A. VIII. 2.12
2. Vedic Index I. 72
3. India, As known to Pāṇini, page 144, footnote
4. VIII. 2.12

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KĀSTĪRA

कास्तीर

The word कास्तीर has been used by Pāṇini to indicate the name of a town (कास्तीराजस्तुन्दे नगरे).[1]

No reference to the city has been made by anyone either in pre-Pāṇinian or in post-Pāṇinian literature.

The Kāśikā, while explaining the aphorism gives it as proved through 'Nipātana' and means it—'ईषत्तीरमस्य इति' Pāṇini means that if the sense be of a city the word should be as 'Kāstīra', otherwise 'Kātīra'.

The Mahābhāṣya certainly gives[2] some specific details—कास्तीरो नाम वाहीकग्रामः.

Kauṭilya, in his Arthaśāstra refers[3] to the city Kāstīra कास्तीराष्ट्रकम् वज्रम्.

The Vācaspatyam gives the meaning of the word on the lines of the Kāśikā—ईषत्तीरमस्यास्तीति को: का ईषत्तीरयुक्ते नगरभेदे"

Monier Williams referring to the Aṣṭādhyāyī gives the meaning as 'name of a village of the Bāhīkas'.

The word is not traceable afterwards. It may be guessed that the city was either ruined or was rechristened.

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1. A. VI. 1.152
2. IV. 2.104
3. Arth. II. 27.11

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KŪCAVĀRA

कूचवार

The word कूचवार meaning a town occurs in the Aṣṭādhyāyī at one place—"तूदीशलातुरवर्मतीकूचवाराड्ढक्कछण्ढञ्यकः"[1] and once in a group बिदादि referred to in the aphorism[2] अनृष्यानन्तर्ये बिदादिभ्योऽञ्.

Neither the Kāśikā nor the Mahābhāṣya gives its particular location.

According to some geographical inferences,[3] it was 'Kūca', the old name of Turkey; appearing in a Sanskrit manuscript and inscriptions from that region.

The word does not occur in pre-Pāṇinian or post-Pāṇinian literature anywhere.

The Vācaspatyam, the Sanskrit worterbuch and the lexicon of Monier Williams give its meanings as, 'name of a locality (referring to the aphorism of Pāṇini) and 'name of a Ṛṣi.

It may be presumed that the city was either destroyed or a change in its name took place.

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1. A.IV. 3.94
2. A.IV. 1.104
3. Luders, Zur Geschichte und Geographic Ostturkestane, p. 246

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MAHĀNAGARA

(महानगर)

The name of the town महानगर has been mentioned by Pāṇini in the aphorism—अमहन्नवं नगरेऽनुदीचाम्.[1]

Dr. Agrawala has tried[2] to explain the geographical position of the town. In his opinion it is an eastern town to be identified with Mahāsthāna, the capital of north Bengal or Pundra.

The town has not been mentioned either in the Mahābhāṣya or in the Kāśikā. Nor does any lexicon show its existence. Only the Sanskrit Worterbuch gives its meaning as a city (not in the north) and refers to the aphorism of Pāṇini.

Nowhere in literature is the name of the town noticeable.

1. A. VI. 2.89
2. India, As known to Pāṇini, Chap. II

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NAVANAGARA

(नवनगर)

The word नवनगर has been dealt with by Pāṇini in the sense of a city, अमहन्नवं नगरेऽनुदीचाम्[1] As the aphorism itself shows the town was not in the North but in the East. The town, Navanagara may, however, be identified with Navadvīpa, capital of West Bedgal or Baṅga.

Navanagara seems to have sprung up, as a 'new town', when the southern route from Rājagṛha to the sea outgrew in importance; the route along the north bank of the Ganges, from Mithilā and Aṅga to Pundra.

Neither the Mahābhāṣya nor the Kāśikā gives any specific situation of the place.

The place does not appear anywhere in Vedic or Classical literature.

No-lexicon shows the existence of the city except the Sanskrit Worterbuch. The Sanskrit Worterbuch shows it as a new city referring to the aphorism of Pāṇini.

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1. A. VI. 2.89

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PALADA

(पलद)

This word has been used by Pāṇini, in the sense of a city, country and as second part of a compound, viz दाक्षीपलदीयम्, माहिकिपलदीयम् (कन्थापलदनगरग्रामह्रदोत्तरपदात्).[1]

In fact, it cannot be certainly said if the place existed somewhere and what its whereabouts were ? It, because of being referred to by Pāṇini, may be taken as an unrecognised place.

The word occurs once in the Atharvaveda[2] "तृणैरावृता पलदान्वक्षाना" and means a straw'. It may have denoted a place in the vicinity of which stumps of various weeds and grasses were found.

The word is not found in Classical literature.

The lexicon by Monier Williams and the Sanskrit Worterbuch have accepted the two meanings, given by Pāṇini and given in the Atharvaveda.

The Vācaspatyam agrees with the meaning given by Pāṇini and proceeds to give another meaning tracing its etymology, "पलं मांसं ददाति", अर्थात् सेवनेन मांसकारके द्रव्यभेदे."

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1. A. IV. 2.142
2. IX. 3.17

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PALADĪ

(पलदी)

This word occurs in the Aṣṭādhyāyi indicating the name of a town—"प्रस्थोत्तरपदपलद्यादिकोपधादण्"[1]

No-reference is found of the place anywhere in Vedic or Classical literature. Neither does any lexican refer to it.

It appears that this word did not gain any currency and remained unmentioned and unknown except in Pāṇini. It may also be concluded that the city did not retain its prominence, if any, for a long time.

1. A. IV. 2.110

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ŚALĀTURA

(शलातुर)

The word शलातुर stands for the name of a place—तूदीशलातुर-वर्मतीकूचवाराड्ढक्छण्ढञ्यकः[1].

It may be pointed out that no-specific location of the place is given either in the Kāśikā or in the Mahābhāṣya. All the lexicons agree that it is the name of a district or a country.

Dr. Agrawala, however, has attempted to show[2] it as, "modern lahur situated at a distance of four miles from Ohind on the right bank of the Indus, in the northern angle of the junction of the Kabul river, identified as the birth place of Pāṇini."

The Chinese Traveller Huen Tsang has confirmed[3] that this was the birth place of Pāṇini.

The word is not found anywhere either in Classical or Vedic literature.

It is rather surprising that even though it was the birth-place of Pāṇini, the Kāśikā and the Mahābhāṣya have not made any reference to it. They might have been under the impression that the place, being the birthplace of Pāṇini, a great Sanskrit scholar, was only too wellknown to people.

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1. A. IV. 3.94
2. India, As known to Pāṇini, Chapt. II, page 70
3. —do—

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ŚĀRKARA

(शार्कर)

The word शार्कर has been given for explaining its formation (in four different senses) at four different places :—

(i) Śārkara is formed through an aphorism, "शर्कराया वा"[1] and means 'a town.' The name was suggested by its proximity to the rocky region on the borders of which Sukkur is situated.

(ii) 'Śārkara' is formed through सिकताशर्कराभ्यां च[2] and means 'honey.'

(iii) 'Śārkara' is a formation of the aphorism—देशे लुबिलचौ च[3] and means 'a country, which is stony or gravelly'. It does not indicate any particular-one and seems as a general adjective. May be that the same town (Modern Sukkur) in Sind on the Indus, opposite to Rorī might have been further specified.

(iv) Śārkara has been given for explaining the formation through शर्करादिभ्योऽण् and means 'like sugar'.

'Śārkara' in the sense of a जनपद or town is not seen anywhere. It occurs in pre-Pāṇinian literature' at two or three

1. A. IV. 2.83
2. A.V. 2.104
3. A. V. 2.105
4. A.V. 2.105

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places but quite in a new sense. In the Suśruta Saṁhitā[1], it has been used in the sense of wine (मद्य), while in the Pañcavinśa Brāhmaṇa[2] and the Lāṭyāyana Śrautasūtra[3] it denotes the name of melodious verses (सामन्)

Besides other meanings given by Pāṇini the lexicons give its meaning as froth or shine of milk also.

1. I-189-18
2. 14-5-14
3. 7-33-9

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TŪDĪ

(तूदी)

The word तूदी indicates the name of a certain place—तूदी-शलातुरवर्मतीकूचवाराड्ढक्छण्ढञ्यकः.[1]

It has not so far been identified since there is no-trace or reference of the same anywhere. It may be surmised that in course of time the place was either ruined or got a change in its name.

1. A. IV. 3.94

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VARMATĪ

(वर्मती)

वर्मती is a name of some place, "तूदीशलातुरवर्मतीकूचवाराड्ढक्छण्ढ-ञ्यकः[1]" identified as Birman or possibly Bamiān.[2]

The Kāśikā and the Mahābhāsya have not made any mention of it. Similarly, lexicons have not given any precise meanings. It is not traceable anywhere in Vedic or in Classical literature also.

It may be suggested that in course of time the place lost its identity for some reason or a change in its nomenclature occured.

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1. A. IV. 94
2. Masson, Ariana Antiqua, page 69

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VARṆU

(वर्णु)

The word वर्णु occurs in the aphorism वर्णो वुक्[1] and indicates the name of a country.

The Kāśikā, explaining the aphorism points out that it is the name of a place situated near the river called वर्णु.

Varṇu corresponding to Bannu on the other side of the river is mentioned in the Gaṇa-pātha. The Bannu valley is drained by the rivers Kurram(Vedic Krumu) and the Gambila or Tochi, which unite and flow into the Indus. What seems is this that the Kurram river after it left the Kurram Agency and from the point where it enters the Bannu valley was named Varṇu in ancient days. The place, situated in the vicinity of Varṇu is mentioned as Vārṇava[2]. Though Bannu is quite a modern town, having been founded in 1948, the valley after which the town was named is mentioned in ancient texts.

The name of this place or the river is not found in any literature. In the light of the reference given in Pāṇini (including the Gaṇa-pāṭha and the Uṇādi), all the lexicons have given its meaning as a 'river', adding a new meaning as 'the Sun'. Varṇu, in the sense of the sun has nowhere been mentioned except in the lexicons.

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1. A. IV. 2.103
2. IV. 2.77 सुवास्त्वादिगण

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CHAPTER 4

Castes. Varṇas & Social Divisions

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ANIRAVASITA

(अनिरवसित)

Pāṇini has referred to two types of Śūdras – निरवसित (those, who were not allowed to live in a community) and अनिरवसित[1] (those, who were allowed to live in a community). They were a part of the Hindu Society.

There is no reference to this branch of Hindus either in Vedic or in Classical literature. Patañjali, in his Mahābhāṣya has explained it—Aniravasitas are they who live within the geographical territory of Āryāvarta. Patañjali has drawn a sketch of the Śūdras of the Śuṅga-age in this context, He has referred to the Śūdras of the outside the territory of Āryāvarta also, e.g. Śakas and Yavanas.

Siddhāntakaumudī[2] and Apte clearly show the meaning—Śūdras, who are not expelled (from dish) i.e. those Śūdras, who are not regarded as low as to defile the plates and vessels permanently in which they had taken their meals.

The word has nowhere been used in Classical or Vedic literature.

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1. शूद्राणामनिरवसिताम् (A.II. 4.10)
2. Sk. II. 4.10

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BHARGA

(भर्ग)

Pāṇini has referred to the word भर्ग in two places भर्गात्त्रैगर्ते and न प्राच्यभर्गादियौधेयादिभ्यः.[2] In the first place भर्ग denotes the name of a gotra while in the second it indicates, a kṣattriya tribe.'

The word frequently occurs in the Ṛgveda and in the literature of the later periods but in a different sense. There 'bharga' signifies 'Radiance', 'splendour'[1]. The following may, be referred to for illustration :—

"Balitthā tadvapuṣe dhyāyi darśataṁ devasya bhargaḥ" Ṛg.I-141-1.

"Tatsaviturvareṇyaṁ bhargo devasya dhīmahi'.

Ṛg.III-62-13.

This word at certain places has been to indicate the name of a man, viz. 'a king, the son of Veṇuhotra'—(Bhāg. P.IX-17-9); 'a son of Vahni'; 'name of a people'—M-Bhārata, —2-1085, 5-358).

In Buddhist literature the word भर्ग is named for a group whose capital was Śiśumāragiri. It also denoted Rudra Śiva according to some lexicons.

All the lexicons show almost all the above-given meanings.

The word is not traceable in Classical literature.

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1. Other references—Ṛg. x-61-14; Av. 19-37-1; Śānkhāyana Śr. Sū. 18-20-8; Āśva. Gṛ. Sū. I-23-15; Śatapatha Br. 12-3-4-6; Kātyāyana Śr. Sū. 13-1-12; Maitryupaniṣad 6-35. References in the senses of radiant polish—Śat. Br. 5-4-5-1; Pañcavinśa Br. 18-9-1; Śānkhāyana Br. 5-1-12.

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DĀRDURIKA

(दार्दुरिक)

The word दार्दुरिक has been taken up to explain its formation, "Śabdadarduraṁ karoti", A. IV-4-34.

The dārdurika seems to have been a player on a drum made of an earthen jar. Such player of this sort has been referred to in the Jātakas (kumbhathūnika). It occurs in a list of musical players which has been explained as ghaṭadadarvādaka, (Jātaka VI-276). The Kāśikā explains dārdurika as a potter, signifying one, who was the maker of those particular pots used as vādya bhāṇḍa, a pot used as a musical instrument.

The word is not found anywhere in Vedic or Classical literature.

The Vācaspatyaṁ gives the meaning of the word on the lines of the Kāśikā. Monier Williams gives quite a new meaning of the word, i.e. belonging to a frog and he quotes the Bhāvaprakāśa (II-3-20) for his basis.

The Bhāgawatapurāṇa employs it in the sense of 'jihvā', i.e. tongue, (Ref. II-3-20).

In Hindi, we have a word 'Dādura', which means a frog. It may be said that Pāṇinian sense indicating the sound of a drum came to be used for the croking of a frog.

It should, however, be remembered that this interpretation is no more than a congecture based mainly on the nature of the sound made by a drum and a frog.

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PARŚU

(पर्शु)

In the aphorism पर्श्वादियौधेयादिभ्यामणञौ[1] Pāṇini refers to the word पर्शु to convey the sense of a military community (Āyudhajīvi saṅgha) those, who live by arms i.e. is the people who made their livelihood by the use of arms.

The term 'parśu' corresponds to the old Persian form 'Pārsa' as given in the Behistun inscription. The Babylonian form of the name in the same inscription is Parśu, which comes closer to Pāṇini's Pārśu (Behistun Ins., British Museum, pp. 159-166). It seems that Pārśu was the name of a country as noted in the Babylonian version and Pārśava was a designation of an individual member of that group (saṅgha), a form of the name which corresponds to Babylonian Pār-sā-a-a.

The Mahābhāṣya and the Kāśikā are silent on the explanation or the existence of 'Parśu'.

Regarding its historical we have to refer to other sources.

In this connexion it is important to bear in mind that in about 3487 B.C., India had an intimate intercourse with Persia and since Pāṇini was born in that region, he might have direct knowledge of such intercourse.[4] Thus, the 'Perśus' may be identified with the Persians.

The 'Parśus' are also known to Vedic literature (Ṛg.

1. A-VI-3-117

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VIII-6-46), where Ludwig and Weber identify them with the Persians. (Śatamahaṁ tirindire sahasraṁ pārśavā dade").

This word occurs at many places in Vedic literature. It denotes 'rib' in the Atharvaveda (IX-7-6, "Devānāṁ patnīḥ pṛṣṭayā upasadaḥ pārśavāḥ) and later.[1]

Parśu appears in some passages, in the sense of 'a sickle', being apparently a variant of Parśu; as here in the hymn- "Prayaccha paraśum tvarayāḥ", Av.XII-3-31.

In the Nirukta IV-6, while being explained in one passage of the Ṛgveda (I-105-8, "Saṁ mā tapantyabhitaḥ sapatnīriva parśavaḥ"), the word means 'the sides of a cistern (kūpa).' But the sense of ribs is quite appropriate there.

At another place in the Ṛgveda, occuring in the Vṛṣākapī hymn (X-86-23, "Parśurha nāma mānavī sākaṁ sasūva vinśatiṁ") parśu mānavī seems apparently as a woman, daughther of Manu. But, who is meant cannot be certainly said. Excepting these two (one, given in the beginning, Rv. VIII-6-46), no-other reference can be considered to be a proper name in the Ṛgveda.

Ludwig and Weber, however, hold that historical connexions with Persians are referred to. But Zimmer points out that this conclusion is not justified. This is quite true that Parśus were known to Pāṇini as a warrior tribe. And the conclusion may easily be drawn that Indians and Iranians were connected from earlier periods.

The word in Classical literature is not seen in any sense other than, 'a curved knife'. The lexicons, however, have shown some other meanings also-viz. 'a weapen in general', 'the supporting or side wall of a well', 'a hatchet', etc.

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1. Av. x-9-23, XI-3-12; Taittirīya Saṁhitā 7-5-2ς-1; Kāṭhaka Saṁhitā XXXI-1; Śatapatha Br. VIII-6-2-13, X-6-4-1, XII-3-1-6; Ṣaḍviṁśa Brāhmaṇa I-3 etc.

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TĀḌAGHA

(ताडघ)

The word ताडघ has been used for explaining its formation through 'nipātana' in the sense of an artificer (Pāṇighatāḍaghau śilpini, A.III-2-55).

The word is not found anywhere in Vedic or Classical literature.

The Vācaspatyaṁ gives the meaning of the word as—an artist playing the tune. (Tālavādake śilpibhede). Monier Williams puts it as a kind of an artificer. He gives a gesture towards a blacksmith in particular. The Sanskrit Worterbuch gives it simply as an artificer, Schmied, (Śilpī). All the lexicons refer to the aphorism of Pāṇini.

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VRĀTA

(व्रात)

The word in the sense of certain aboriginal tribe has twice been referred to by Pāṇini, 'Vrātena jivati", A. V. 2-21 and "Vrātacfañorastriyāṁ", A.V-3-113;

The word has been clearly explained by Pātañjali and Vāmana Jayāditya. In the Mahābhāṣya, "Nānājātīyā aniyata-vṛttaya utsedhajīvinaḥ saṅghā vrātāḥ; tesāṁ karma vrātaṁ"

Men of different castes who had no definite means of earning their bread, and depended on actinos like theft, were called व्रात and their actions were also known as व्रात. Those who lived not by intellectual but by manual labour like carrying laods and luggage, were known as व्रात.

Thus, it can be seen that there was a great change in the meaning of उत्सेध from theft to manual labour.

Kaiyaṭa, in his commentory (Pradīpa) gives another meaning "Utsedhah śārīraṁ tadāyāsena bhāravahanādinā jīvanti na tu buddhivaibhavenetyarthaḥ". Vāmana-Jayāditya have adopted the interpretetion of the term attempted by Kaiyaṭa. Thus, it becomes quite clear that those persons, who made their living, by their manual labour were known as Vrātas. Dr. Agrawala does not appear to be right in his explanation when he says. "The Kāśikā explains, Vrāta as physical violence, and the

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word 'utsedha' used there corresponds to prasedha of the Lāṭyāyana Śrautasūtra used for the Vrātyas". It is possible that Agrawal was led to find the similarity betweenthe Vrātas, referred to by Pāṇini and Vrātas referred to in the Sahiṁtās. He has given the meaning of the Kāśikā quite contrary to what it means, (India as known to Pāṇini, Chapter VIII-Vrāta, page 439).

Vrāta is frequently met with[1] in the Ṛgveda and late Vedic literature. There, it generally appears in the sense of trood' or 'a group' as—

"Jīvaṁ vrātaṁ sacemahi", Ṛv.X-57-5.

"Jīvānāṁ Vrātamapyagāt", Av.II-9-2:

"Tripañcaśaḥ krīḍati vrāta eṣāṁ devā iva savitā satyadharmā", Rv.X-34-8.

"Sarve vrātā varuṇasyābhūvan", Taittirīya Saṁhitā, I-8-10-2.

In the Nighanṭu (II-3), this word is used to signify a man means-Manuṣya.

The word has frequently been used in Classical literature but nowhere does it appear in the sense, Pāṇini meant it. Here, in Classical literature also the word is seen used in the sense of (i) a group[2]-"Śvapākānāṁ vrātaiḥ", Gaṅgā-Laharī-29; (ii) the company or attendants at a marriage feast-"Vrātīnavyālādiprāṣṭraḥ sutvānaḥ paripūjayan", Bhaṭṭikāvya, 4-12.

There are some other meanings also given by the lexicons, viz. guild, the descendant of an outcaste Brāhmaṇa, day labour, manual bodily labour etc. The references, where the word has been used in these senses are not indicated.

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1. Other references—Rv. I-163-8, III-26-2, IX-14-2; Vājasaneyi Saṁhitā XVI-25; Pañcavinśa Brāhmaṇa VI-9-24, XVII-1-5-12; Bhāgawata Purāṇa IV-25-19.
2. Other ref.—Raghuvaṁśa—12-94; Śiśupālavadhaṁ 4-34

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CHAPTER 5

Food and Drinks

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VYĀŚRAYA

(व्याश्रय)

Division of certain party-members out of allegiance to their respective parties has been termed as vyāśraya "Ṣaṣṭhyā vyāśraye", A.-V-4-48.

The Kāśikā explains vyāśraya as to owe allegiance to different factions (nānāpākṣasamāśrayaḥ) is very meaning indicated by a special linguistic formation, i.e. "Devā Arjunatobhavan"-meaning that the Devas ranged themselves on the side of Arjuna.

The word is no-where met with. Only the Sanskrit Worterbuch and the dictionary of Monier Williams have given the meanings in the light of the Aṣṭādhyāyī.

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KULATTHA

(कुलत्थ)

The word कुलत्थ has been referred to by Pāṇini in the sense of a 'flavouring ingredient' (Saṁskāraka dravya)-"Kulattha-kopadhādaṇ",A. IV-4-4.

The suffix aṇ is placed with the words Kulattha and 'one, which has 'ka' in its upadha (last but one letter), in the sense of an ingredient. (Sanskartā). This is how the word 'Kulatthaṁ, is formed; which means 'flavoured by kulattha'. This shows that kulattha was used as a flavouring ingredient.

The Mahābhāṣya does not give any sort of remark on the aphorism or the word.

The word has also been used in the Trikāṇḍaśeṣa (II-9-4), Hemacandra's Abhidhānācintāmaṇi (1175), the Mahābhārata (13, 5468) and at various places in the Suśruta (I-73-16 and so) in two senses, a pulse and an autumnal crop. Kulattha (horsegram), properly known as 'kulathī' is raised especially in the Punjāb as an autumnal crop. It is eaten as pulses or groats. Kauṭilya describes it as a crop grown at the end of the rainy season (Arth.II-24). Dr. V.S. Agrawala in his India as known to Pāṇini maintains "Like Ṣaṣṭika, kulattha also occurs for the first time in the Aṣṭādhyāyī." But it cannot be certainly said what he exactly meant since the word is also seen having been used in the Trikāṇḍaśeṣa etc.

The word does not occur in the Classical literature.

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The Vācaspatyaṁ, the Śabdakalpadruma, V.S. Apte and the Sanskrit Śabdārtha Kaustubha give 'a kind of pulse or grain' as its meaning. Monier Williams, certainly shows two other meanings also, i.e. 'a blue stone, used in medicine and applied as a collyrium to the eyes and as an astringent to sores' and 'a species of metre'. It is, however, also noteworthy that in these two senses, given by Monier Williams, the usage has not been referred to.

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KUSTUMBURŪ

(कुस्तुम्बुरू)

The word कुस्तुम्बुरू occurs in the aphorism, "Kustumburūṇi jātiḥ", A. VI-1-143, to indicate a spice coriandor.

The Kāśikā explains it as Kustumbururnāmauṣadhijātiḥ, dhānyakaṁ), a spice coriandor. In the South Indian languages, words for coriandor bear a closer affinity with Sanskrit "Kustumburū'. In Tamil, it is used as 'kotamalli' and in Telugu as 'kotamiri' and in Kannada as 'kotambari'.

The word occurs in the Hemacandra's Abhidhānacintāmaṇi (419) and in the Suśruta (I-217-3, IV-2-100and so) in the above sense.

In a situation in the Mahābhārata (II-397), कुस्तुम्बुरु means one of the Kubera's attendents.

The Amarakośa, the Vācaspatyaṁ, the Sanskrit Worterbuch and the lexicons by V.S. Apte and Monier Williams give its meanings as, 'the seed of the coriandor and the plant' and refer to Pāṇini.

The Sanskrit Worterbuch and the lexicon of Monier Williams also give the meaning of one of Kubera's attendents and refer to the Mahābhārata.

The word is not found in Classical literature.

The word seems to have travelled down South or vice-versa. This suggests that there must have been some links of contacts between the North and the South.

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PHĀNṬA

(फाण्ट)

The word फाण्ट has been used by Pānini in the sense of 'made or obtained without effort'. (Kśubdhasvāntadhvāntalag namliṣṭaviribohaphānṭavāḍhāni manthamanastamaḥ saktāvi-spaṣṭasvarānāyāsabhṛśeṣu, A. VII-2-18).

Since the Mahābhāṣya does not give any specific or detailed not on the word except an explanation meaning that which comes without any efforts. ("Phānṭamanāyāsābhidhāne iti vaktavyaṁ), There is a controversy over the meaning of the word. The Kāśikā shows it as hot 'decoction' but the epithet 'anāyāsa' points to its old meaning of butter, produced from the cream of the day's milk; for which a new Classical word 'haiyaṅgavīna' (A.-V 2-23) had come into use in Pāṇini's time. The Siddhāntakaumudī puts it as a bitter preparation which can be made without much effort "Phānṭamanāyāsasādhyaḥ kaṣāyaviśeṣaḥ"

Phānṭa, in the Ṣatapatha Brāhmaṇa (III-1-3-8, "Ghṛtaṁ vai devānāṁ phānṭaṁ manuṣyanāmathaitannāhaiva ghṛtam no phānṭaṁ syādeva ghṛtam syātphānṭayāmatāyai tadenamayā tayāmnaivātayāmānaṁ karoti") denotes first particles of butter produced by churning, 'creamy butter'. The same may be compared with the Jaiminīya Gṛhyasūtra I-11.5 and the Kauśi a Sūtra XXV-18.

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The word, in the sense of decoction is found at three more places-"Phānṭacitrāstrapāṇayaḥ"-Bhaṭṭikāvya 9-17; "Kśiptoṣṇatoye mṛditaḥ phānṭa ityabhidhīyāte"-Vaidyaka-paribhāṣā and "Phānṭamanthakalpanādhyāya"-Śārṅgadhara-saṁhitā,-II-3-1.

At one place in the Ṛgvidhāna II-17 (Aufrecht), the word is used in the sense of 'made by easy process'-"Sa cauṣadhibhiḥ phānṭābhiḥ snātvābhiḥ pavanairapi".

The word does not occur frequently.

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UDAŚVIT

(उदश्वित्)

The word उदश्वित् has been mentioned in an aphorism- "Udaśvitonyatarasyāṁ' -A.IV-2-19. in the sense of curd.

Neither the Māhābhhāṣya nor the Kāśikā give any explanation of this word. Since, Pāṇini mentions it in the context of milk and curd, it may be guessed that it was something concerned with these.

The Sanskrit Worterbuch, the Amarakośa, the Vācaspatyaṁ and the Śabdakalpadruma give a meaning of this word, i.e. 'curd, mixed with 50% of water' "Ardhajalayuktagholaṁ" etc.

No reference to this word is found anywhere except in the Suśruta Saṁhitā—

"Pāne mūtramudaśvicca dadhi śuktañca bhojane".

"Mardanaṁ dadhyudaśvidbhyāṁ athavā taṇḍulāmbunā"

Here, the word has been used in the same sense mentioned above. It is rather surprising that the word went out of currency after Pāṇini.

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YAVAKA

(यवक)

The word यवक has been used in an the aphorism—"Yava-yavakaṣaṣṭikādyat", A.-V-2-3. in the sense of 'a variety of rice'.

The word denotes the sense of a variety of rice since the formation of 'yavaka' has been explained further by Pāṇini himself in the aphorism—"Sthūlādibhyaḥ prakāravacane kan", A.-V-4-3. The word 'yava' occurs in the gaṇa 'sthūlādi' and by adding the suffix 'kan', 'yavaka' is formed. The Kāśikā, referr ing to the words occuring in the 'sthūlādi' gaṇa gives the meaning of the word simultaneously as "Yavo brīhiḥ". as a kind of grain.

The meaning of the word 'yavaka' may further be ascertained by an example in the Caraka Saṁhitā (Sūtra sthāna-XXXVII—12, "Hāyanakayavakacīnakoddālakanaiṣadhetkaṭa-mukundakamahāvrīhipramadakasugandhikānāṁ navānāṁ"), in which nine varieties of well-known rice have been enumerated.

Onething is peculiar about the word that no-lexicon (though referring to the aphorism of Pāṇini) has given 'rice' as a meaning of 'yavaka'. Lexicons are content with giving the meanings as 'barley' or 'being of the nature of barley'.

As the Sanskrit Worterbuch puts it; the word may be seen in the Bṛhatsamhitā of Varāhamihira (29-3) and the Vāgbhaṭālaṅkāra (VI-5-25).

The word does not appear often in Classical literature.

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CHAPTER 6

Religious Books & Acts

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ANUBRĀHMAṆA

(अनुब्राह्मण)

There were certain books, named after Anubrāhmaṇa, since the readers of these books were known as Anubrāhmaṇī.[1]

The Kāśikā refers to it as a work, resembling to a Brāhmaṇa (Brāhmaṇasadṛśoyaṁ granthaḥ).

Bhaṭṭa Bhāskar in a commentary on the Taittirīya Saṁhitā (1-8-1) has referred to some particular part of the Taittirīya Brāhmaṇa (1-6-11-1) as Anubrāhmaṇa.[2]

The chapters 14 and 15 were considered to be a part of Kauśītakī Brāhmaṇa. Suyajña included it into Kauśītakī Śrauta Sūtra. Brahma Datta in his commentary has referred to it as Anubrāhmaṇa.[3]

In Ārṣeya Brāhmaṇa, the book itself has been referred to as Anubrāhmaṇa.

Reference to Anubrāhmaṇa has frequently been made[4] in Vedic literatnre—

"Anubrāhmaṇaṁ vanupūrvyaṁ" Śr. S. 5-9-23.

The word is not noticeable in Classical literature. Monier Williams, V.S. Apte and the Vācaspatyaṁ have given the same meaning of this word in their lexicons.

Books, named after the Brāhmaṇas are available. Hence, the books resembling Brāhmaṇas in matter and manner may have been called Anubrāhmaṇa.

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1. Anubrāhmaṇādiniḥ (A-4-2-62).
2. Weber—History, Footnote at page 82.
3. Vedic Vāṅmaya Kā Itihāsa--Pt. Bhagwaddatta 1-11-3.
4. Drāhyāyaṇa śrauta sūtra 6-3-3; Lāṭyāyana Śr. 2-10-24; Kṣudra Sūtra 1-11; 31; Nidānasūtra 1-3-13; 14, 21; Agniveśyasūtra 2-4-6 : 31; Āś-Śr. Sū. 5-15-23.

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ANUPRAVACANĪYA

(अनुप्रवचनीय)

The word अनुप्रवचनीय has been given to explain its formation in the aphorism : अनुप्रवचनादिभ्यश्छः ।

Here, suffix 'cha' is added to 'Anupravacana'.[1]

The full word means—'a particular sacrificial act' which was done after a lecture.

The word has been used at five or six places.[2] in Vedic literature in the same sense—

"Etābhireva catasṛbhiranupravacanīyāñjuhuyād"

Kāṭhak Gṛhya Sūtra 41-19.

"Bhavānbhikśāṁ dadātviti anupravacānīyamiti vā"

Āśvalāyana Gṛhya Sūtra—1-22-9

The use of the word Anupravacanīya is not found in Classical literature. Vācaspatyaṁ has given its meaning—The lecture, according to the sayings (प्रवचन) of a preceptor, thus अनुप्रवचनीय means with this sort of the object of studies.

In common parlance, the word "Pravacana' means, a religious discourse and thus 'Anupravacana' means an act which is performed after the discource. But a particular act is not derived as its meaning.

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1. Anupravacanādibhyaśchaḥ (Av-1-111)
2. Other references–Kaśuika Sūtra 42-9; Gobhilgaṛhya Sūtra 3-2-42; Drāhyāyaṇa Gṛhya Sūtra 2-5-34.

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SAÑCĀYYA

(सञ्चाय्य)

The word सञ्चाय्य has been used in the sense of a sacrifice in the aphorism. "Kratau kuṇḍapāyyasañcāyyau", (A-III-1-130).

The Mahābhāṣya does not give any detail of the word. The Kāśikā, however, explains it as 'Sampūrvāccinoterṇyadāyādeśau nipātyete, sañcīyatesmin soma iti sañcāyyaḥ kratuḥ', meaning a special Soma kratu.

The word is not traceable either in pre-Pāṇinian or post-Pāṇinian literature.

The Vācaspatyaṁ and the Śabdakalpadruma give the meaning of the word as a particular sacrifice. Monier Williams, referring to the aphorism of Pāṇini explains it as 'a ceremony at which the Soma (a sort of drink) is accumulated'. V.S. Apte's meaning is in accordance with the Vācaspatyaṁ and the Śabdakalpadruma.

Even today the root 'ci' means 'to collect' or 'togather' Therefore, it is quite logical that a sacrifice, where 'soma". is accumulated is known as सञ्चाय्य.

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CHAPTER 7

Animals & Belonging to Them

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ACITTA

(अचित्त)

This word has been used by Pāṇini in the aphorism in the sense of putting objects into two—(i) animate being (cittavat) i.e. "Cittavati nityam" (A-V-1-89) and (ii) inanimate (acitta) i.e. "Acittahastidhenoṣṭhak" (A-IV-2-47).

The sense, which Pāṇini meant is quite clear by this classification. But this word is not traceable anywhere in Classical literature. By the frequent usage in the pre-Pāṇinian literature, it seems that 'acitta' word was conventionally accepted in the sense of an inanimate object.

In the Ṛgveda 'acitta' occurs in two places (I-152.5) "Acittam brahma jujuṣuryuvānaḥ" and (VI-46-12) "Acittaṁ yāvaya dveṣaḥ". In the first place, it means 'inconceivable and in the other 'without consciousness'. The word has frequently been used[1] in other pre-Pāṇinian literature also and

1. Ṛgveda III-18-2; IV-3-1 ; Taittirīya Saṁhitā, K.Y. I-3-14-1; Maitryāṇī Saṁhitā K.Y.IV-11-4 ; Kāṭhak Saṁhitā, K.Y. 35-14; 7-16 ; Kapisṭhala Saṁhitā, K.Y-48-13; Kauthuma Saṁhitā—Sāmaveda I-69 ; Jaiminīya Saṁhitā—Sāmaveda I-7-7, Ṛgvedīya Khilsūkta Saṅgraha I-9-4.
Brāhmaṇas—Taittirīyāraṇyaka—IV-5-5
Upaniṣad—Chāndogya—VII-5-2 ; Mahopaniṣad VI-35

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thus the usags of this word in the sense of 'inanimate' is established.

The Vācaspatyaṁ, Monier Williams and V.S. Apte have shown the sense of 'without consciousness' and ' inanimate', but this word is not found in Classical literature.

Maitryupaniṣad VI-19; Annapurṇopaniṣad IV-53. Āpastamba Śr. Sū-14-29-3; Baudhāyana Śr. sū-IX-7 ; 15 ; Hiraṇyakeśi Śr. Sū-15-7-16; Atharvaprāyaścitta V-6; Pāṇiniyavārttika 4-2-104; Pāṇini Sūtrapāṭha IV-3-96.

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ĀŚVĪNA

(आश्वीन)

Pāṇini has referred to the word आश्वीन for explaining its formation in the aphorism : (Aśvasyaikāhagamaḥ (A. V-2-19). By this word he means—'distance travelled by a horse in a day'

The suffix खञ् is added to the word अश्व making it आश्वीन in the sense of a day's journey by a horse.

The Āśvīna distance is mentioned in the Atharvaveda VI-131-3 "Pañcayojanamāśvīnaṁ". The word Aśvina has been used in the same sense. But this form referred to in the Atharvaveda is different from that of the Aṣṭādhyāyī. In the Atharvaveda it is derived from Āśvin, a horseman.

In the Ṛgveda IX-86-4, "Pra ta āśvinīḥ pavamāna dhījuvo", it is used in the sense of 'spread through or pervaded.'

The Aitareya Brāhmaṇa uses it in the same sense, as given by the Aṣṭādhyāyī —"Sahasrāśvīne vā itaḥ svargo lokaḥ" (II-17). The Tāṇḍya Brāhmaṇa (Vedic Index I-70) and the Pañcaviṁśa Brāhmaṇas (XXV-10-16) fall in line with the same meaning.

Though, the exact distance is not stated, it exceeded twentyfive miles as referred to in the Atharvaveda.

Patañjali, in his Mahābhāṣya states —"Aśvoyaṁ yaścatvāri yojanāni gacchati, Aśvataroyaṁ Yoṣṭau Yojanāni gacchati". V-3-55.

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A horse that goes twenty miles is called an अश्व and the one that covers forty miles is called अश्वतर.

Kauṭilya, in his Arthaśāstra (II-30) points out that horses of the different kinds used to travel from 5 to 12 yojanas in a day. This speed is much faster than that of the Aśva and Aśvatara as mentioned by Patañjali.

Thus, we see that the Āśvīna distance (travelled by a horse in a day) ranged from twentyfive to sixty miles according to the species of the horse.

Monier Williams, V.S.Apte, the Vācaspatyaṁ, the Śabda-kalpadruma and the Amarakośa have given the same meaning. Monier Williams have referred to the Atharvaveda and the Ṛg-veda while others to the Aitareya Brāhmaṇa.

The word is not found in Classical literature.

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GOGHNA

(गोघ्न)

The word गोघ्न has been used for explaining its formation in the aphorism—"Dāśagoghnau Sampradāne", A. III-4-73.

In the dative case, the word 'goghna' is formed by 'nipātana'. Thus, 'goghna' means, 'such a guest, for whom a cow is killed.'

The word is seen in the Ṛgveda (I-114-10, Āre te goghnamuta pūruṣaghnaṁ kṣayadvīra sumnamasme te astu) and the later,[1] (the Taittirīya Saṁhitā, Kr. Y. IV-5-10-3, the same mantra—referred above), but not in the sense of a guest, which Pāṇini meant. The word used in the Ṛgveda means 'a killer of cows' or 'the killing of cows' or 'the weapon, with which a cow is killed.' In the Taittirīya Saṁhitā of the Kṛṣṇa Yajurveda, it has a different sense. Here, it denotes—'the form of the God, which kills the cows'.

It is quite certain that the word has been borrowed from the Vedic literature (terminology). A distinguished guest like a king, a priest, a preceptor or a respectable relation was considered worthy of this honour.

The word is not seen having been used in this sense in Classical literature.

Though, almost all the lexicons have given the two meanings of the word, i.e. a guest and the killer of cows; no-trace is found in the sense of 'a guest' in Classical as well as Vedic literature.

In accordance with the explanation given in the Kāśikā, it may be inferred that Pāṇini took the word as it was current in colloquial expression.

1. Other references—
Khilasūktasaṁgraha III-10-4; Śankhadharmasūtra 375, 36; Gopīcandanopaniṣod 68 : 1; Svasāmavedopaniṣad 61 : 8,

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GOTRĀ

(गोत्रा)

The word गोत्रा occurs in the aphorism : an assemblage of cows, (Initrakaṭyacaśca, A. IV-2-51).

This word reminds us of the earlier Vedic word gotra, as the common shed for cows belonging to several families. Pāṇini mentions two new synonyms of gotrā, viz. gavyā and ādhenava (A. IV-2-50 & 47 respectively).

The word has frequently been used in the Ṛgveda and later Vedic literature, but in a different sense. In the Ṛgveda it occurs (II-27-1-Viśvā yadgotrā sahasā parivṛtā made somasya dṛṅhatānyairayat), and means—'different seeds; those seeds or sources of God's generating power, which are safe in 'gau'—meaning thereby earth'.

The word may again be seen in the Ṛgveda itself in a new sense (III-30-21 "Ā no gotrā dardṛhi gopate gāḥ samasmabhyaṁ sa nayo yantu vājaḥ"). Here, 'gotrā' means 'to races and families'.

The Ṛgveda (III-43-7 Yasya made apa gotrā vavartha) puts forth two different meanings of earth and mountains. The Ṛgveda (VI-65-5 Idā hi ta uṣo adrisāno gotrā gavāmaṅgiraso ३ṛ॒uanti) denotes gotrā in the sense of a group or herd, and in this example (X-48-2 Ahaṁ dasyubhyaḥ pari nṛmṇamādade gotrā śikṣan dadhīce mātariśvane), gotra has a new meaning 'the use of the organs of senses' or 'the uses of the power of speech'.

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The Atharvaveda (XX-77-8 Bhūri gotrā rujannaṅgirobhirgṛṇānaḥ) and the Śukla Yajurveda Kāṇva Saṁhitā (28-12-1) refer to the word gotrā in the sense of mountains and races, while the Taittirīya Āraṇyaka (IV-42-36 Strotṛbhyo mahi gotrā rujāsi) takes in the sense of 'clouds'.

Thus, it may easily be seen that there is vast difference between the Vedic word 'gotrā' and the 'gotrā' of Pāṇini. Certainly the use of 'gotrā' in the mantra (VI-65-5) shows somewhat similarity with the meaning of Pāṇini.

Almost all the lexicons have given its meaning as 'cowherd' and 'the earth' etc., It is very surprising that the Sanskrit Worterbuch has not given any meaning of the word. Monier Williams has given all the meanings of the word.

The word is not traceable in Classical literature.

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HARAṆA

(हरण)

The word हरण has been used by Pāṇini in the aphorism Saptamīhāriṇau dharmyeharaṇe, A-VI-2-65, to denote the charges paid for covering of a mare in heat.

The Mahābhāṣya does not give any comment on the aphorism.

The Kāśikā, explaining it clearly states—"Vaḍavāyā ayaṁ vāḍavaḥ ; tasya bījaniṣekāduttaśakālaṁ Śarīrapuṣṭyarthaṁ yaddīyate, haraṇamiti taducyate" and this is the meaning, Pāṇini intended to give.

Whatever is given in the form of nourishment after the mare is crossed is known as हरण.

The word, in several cases and the different meanings, has been used in Vedic literature at many place.[1] In the Atharva veda Śaunaka Saṁhitā (I-28-3) it appears as –"Yā rasasya haraṇāya jātamārebhe tokamattu sā", to convey the sense of 'seizing' or 'taking.'

In the same sense, it has twice been used in the Kātyāyana Śr. S. 5-4-8 "Triruktāyāṁ Yathāvedi haraṇaṁ" and 25-8-9 "Tata eva haraṇaṁ."

Yāska in his Nirukta uses it at four or five places,[2] but in the only sense of seizing and taking as in 11-42 "Sṛkvāṇaṁ saraṇaṁ gharmaṁ haraṇaṁ abhivāvaśānā."

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1. Other references than the cited above–Av. 4-17-3; Baudhāyan Dh. S. 1.11.8, Mīmāṁsā sūtra 12-4-27 ; Baudhāyana Śr. S. 20-17 : 1, Hiraṇyakeśi Dharmasūtra 2-6-6.
2. Nirukta 7-24; 4-11; 9.28.

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The Mahābhārata mentions 'haraṇa' in a wider sense of nuptial presents, both in cash and kind, given at the time of marriage. It further quotes an example of what Kṛṣṇa and the Yādavas gave to Arjuna marrying Subhadrā (haraṇaṁ vai Subhadrāyā jñātideyaṁ—Ādiparva 233-44) and (Ājagmuḥ Khāṇḍavaprasthamādāya haraṇaṁ bahu—M. Bhārata-1-221-33).

The word has been frequently used in Classical literature but not in the sense given by Pāṇini. In Classical literature it is used in the sense of 'Stealing', 'Seizing', 'Carrying off,' etc.

The Vācaspatyaṁ showing the meaning states, 'in changing a place from one to the another', 'in division', etc.

Monier Williams gives the meaning of Pāṇini— Fodder, given to a stallion and carrying, holding containing etc.

V.S. Apte has given several meanings - viz, seizing, taking carrying, depriving of, destroying, dividing, a gift to a student, the arm, semen, virile, gold, a nuptial present (referring to the example of the Mahābhārata), a shell, a cowrie, boiling water.

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UDAJA

(उदज)

Pāṇini explains the formation of the word उदज in the context of cattle—"Samudorajaḥ paśuṣu", A. III-3-69.

With the prefix 'ud', when 'aj' root is followed by the suffix 'ap'—Udaja is formed.

The Mahābhāṣya is silent on the aphorism. But the Kāśikā explains it as to drive out cattle. ("Udajaḥ paśūnāṁ preraṇamityarthaḥ")

The word has been used in the same sense in the Śatapatha Brāhmaṇa 14-6-1-2 "Sa etā gā udajatāmiti". The Bṛhadāraṇyakopaniṣad (3-1-2) refers to the same as above.

The word is not found in Classical literature.

Lexicons, the Sanskrit Worterbuch, the Vācaspatyaṁ the Śabdakalpadruma, Monier Williams and V.S. Apte give the meaning given by Pāṇini, i.e. driving out or forth of cattle,

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CHAPTER 8

Trees

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KĀRASKARA

(कारस्कर)

The word कारस्कर has been used by Pāṇini as the name of certain tree—"Kāraskaro vṛkśaḥ", A-VI-1-153.

The word is seen having been used in Vedic literature but in a different sense. The Vedic Index refers to it as–"Kāraskara is the name of a people mentioned in the Baudhāyana Śrauta Sūtra (XX-13) and the Āpastamba (XXII-6-18) and the Hiraṇyakeśi (XVII-6) sūtras—page I-148.

Neither does the Mahābhāṣya nor does the Kāśikā give any explanation.

The word is not in existence in Classical literature. Although, lexicons have shown the meaning of the word as a tree. The Vācaspatyaṁ and the Śabdakalpadruma refer to it as a tree named 'Kimpāka', 'its synonym', 'a particular tree' etc. The Sanskrit Śabdārth Kaustubha also gives the same meaning.

V.S. Apte simply says: 'name of a tree', while Monier Williams gives it as –'name of a poisonous medicinal plant (refer to the Bhāvaprakāśa); a tree in general, name of a people'.

Dr. V.S. Agrawala, referring to this word says, Kāraskara stated as the name of a tree, is in the Mahābhārata the name of a people.....but the two words appear to be different.[1]

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1. India as known to Pāṇini, page 213.

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PĪYŪKṢĀ

(पीयूक्षा)

Pīyūkṣā is a variety of plakṣa, referred to by Pāṇini in the aphorism—"Pranirantaḥ śarekṣuplakṣāmrakārśyakhadirapīyūkṣābhyosañjñāyāmapi", A.-VIII-4-5. Pāṇini has put the word into two groups, 'Kāṣādi'-IV-2-80 and 'Tālādi'—IV-3-152.

The word is nowhere traceable in Vedic or Classical literature.

It is one of the most typical examples of Archaism, as it went out of currency soon and never appeared again.

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CHAPTER 9

Weights & Measures

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ĀCITA

(आचित)

The word has been referred to by Pāṇini at three places—"Aparimāṇabistācitakambalyebhyo na taddhitaluki", A-4-1-22, "Āḍhakācitapātrātkhonyatarasyāṁ"—A-V-1-53, and "Saṁjñāyāṁ nācitādīnāṁ", A-VI-2-146.

Pāṇini refers to it in the sense of a weight, which according to the Amarakośa is a cart-load(śākaṭo bhāra ācitaḥ, II-9-87), consisting of ten bhāras, equavalent to twentyfive maunds.

The Mahābhāṣya does not give any sort of remark on the word or the aphorism referred to. The Kāśikā too is silent on the specific quantity of the weight.

The word has been used in the Vedic literature but in the different sense. In the Ṛgveda, it occurs at two places, viz. I-182-2 "Pūrṇam rathaṁ vadethe madhva ācitaṁ" and X-86-18 "Edhasyāna ācitaṁ viśvasmādindra uttaraḥ". At both these places, ācita means 'ready from all points' and 'complete'.

In the A. veda Śaunaka Saṁhitā, it occurs at two places IV-7-5, "Pari grāmamivācitaṁ" (in the sense of collected, accumulated, heaped) and XX-126-18 (the same referred to in the Ṛgveda X-86-18).

The word has not been used in the Classical literature in the sense, shown by Pāṇini. Classical literature refers to it in the sense of (i) 'filled', 'loaded with' or 'covered with'—"Kacācitau viṣvagivāgajau gajau"—Kirātārjunīya, 1-36; (ii) 'tried', 'strung', 'woven'—"Ardhācitā satvaramutthitāyāḥ", Raghu.-VII-10.

1. Other references—Av. Paippalāda Saṁhitā, 2-1-4, Gopath Br. 1.1.33, Bādhul Śr. Su. 4-108. 2; Suparṇādhyāya 20-2.

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KULIJA

(कुलिज)

The word occurs in the Aṣṭādhyāyī (Kulijāllukkhau ca, A. V-1-55) in the sense of a measure. But its exact significance is not known.

Neither the Kāśikā nor the Mahābhāṣya give any specific detail about the measure.

The Kauśika Sūtra (12-43) refers to the word—"Kulija-kṛṣṭe dakśiṇatogneḥ sambhāramāharati", in the sense of a measure. No other reference than this is available in the pre-Pāṇinian literature.

The Vācaspatyaṁ gives quite a new meaning on the basis of the etymology, (kulau haste jāyate ; hastajāte nakhādau), that is 'nails'.

The Sanskrit Worterbuch and the lexicons by Monier Williams and V.S. Apte give the meaning as 'a measure'. They all refer to the aphorism of Pāṇini. Monier Williams gives one more new meaning of the word and that is 'a particular vessel'.

The word is not traceable anywhere in Classical literature.

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PĀYYA

(पाय्य)

The word, given for explaining the formation by Pāṇini, denotes a measure—"Pāyyasānnāyyanikāyyadhāyyā Mānahavirnivāsasāmidhenīṣu", A. III-1-129.

Neither does the Mahābhāṣya nor does the Kāśikā give any specific detail of the measure.

The 'pāyya' seems to be the measure called 'pai' in Punjāb and Rājpūtanā and 'pyā' in Uttar Pradeśa, used for measuring grains and having a capacity of 5 to 7 seers. Its smaller unit of about 3 seers is called 'pāyali' in Bombay. Pāṇini regulates the accentuation of 'Pāyya' in a numeral compound in the aphorism— "Kansamanthaśūrpapāyyakāṇḍaṁ dvigau," A.-VI-2-122.

In the Śārīrabhāṣya on the Manusmṛti 5-35, the quoted word means a measure. The word is found at one place in the Suśruta Saṁhitā I-16 (Ghṛtañca pāyyaḥ sa naraḥ sujīrṇe) even and there it means 'to make one drink' (pāyayitavya).

The lexicons alongwith these two meanings have given several meanings also but the trace of the word in any sense in the Classical literature is not known.

Wilson gives two new meanings of the word—practice

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and profession. Low, vile and contemptible are other meanings given by the lexicons.

The Vācaspatyaṁ, the Śabdakalpadruma and the dictionary by Apte, alongwith other meanings of this word, give water and drinking also as its meanings.

The Sanskrit Worterbuch presents two new meanings of the word, viz. protection and shooting. It shows other senses also, i.e. contemptible, a measure and drinking.

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CHAPTER 10

Miscellaneous

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ABHREṢA

(अभ्रेष)

Pāṇini takes 'abhreṣa' as nyāya, i.e. non-deviation from traditional practice (Parinyorṇīnordyūtābhreṣayoḥ, A.-III-3-37).

The Kāśikā, while explaining the word 'abhreṣa' writes—padārthānāmanapacāro yathāprāptakaraṇamabhreṣaḥ". The Mahābhāṣya is quite silent on the aphorism.

The word has been used in the pre-Pāṇinian literature at two places, i.e. in the Gopatha Brāhmaṇa, I-3-3. "Ratho vartamānobhreṣaṁ nyetyevamevāsya yajṇobhreṣaṁ nyeti..." and so on; in the same sense and in the Vaitānaśrautasūtra 33-26 also the word has been used in the same sense.

The word is not traceable in the Classical literature.

All the lexicons have given its meanings as fitness, propriety and the non-deviation and they refer to the Aṣṭādhyāyī.

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ADHRUVA

(अध्रुव)

Two sorts of parts of the body have been classified—(i) Dhruva ("Upasargātsvāṅgaṁ dhruvamaparśu", A-VI-2-177) and (ii) Adhruva (Svāṅgedhruve", A-III-4-54).

As the Kāśikā shows that the part of the body, on whose separation even a man does not die, is 'adhruva' ("Yasminnaṅge chinnepi prāṇī na mriyate tadadhruvaṁ")

The word is archaic in the sense, because with this meaning it has neither been used in the pre-Pāṇinian nor in the post-Pāṇinian literature.

The word has been used in the Kaṭhopaniṣad (I-2-10, Na hyadhruvaiḥ prāpyate hi dhruvaṁ tat) in the sense of "not firm" or "permanent".

In the Brāhmaṇas and other Upaniṣads also, the word has been used[1] but only in the sense of 'not fixed".

In Classical literature also, the word has got existence in the only sense of 'not permanent' (Hitopadeśa 1-184, 'Yo dhruvāṇi parityajya adhruvāṇi niṣevate' and so on).

Though, Monier Williams and V.S. Apte have given meanings 'separable and which cannot be severed or detached without fatal or disastrous effects' respectively ; no reference is traceable in these senses in Classical literature.

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1. Śatapatha —8-2-1-2, 4; 8-2-1-14;:10-2-6-19; 11-8-1-1; Jaiminīya Talavkāra Upa. 1-17-3-3 ; Taittiriyāraṇyaka 1-23-8 ; Maitreyyupaniṣad 2-5 ; Gītā 17-18 ; Śivopaniṣad—7-59; Kaṭhopaniṣad 2-1-2 ; Cārāyamīyamantrārṣāmukramaṇikā 30 : 16.

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AGNĀYĪ

(अग्नायी)

This word has been given by Pāṇini for explaining its formation — "Vṛṣākapyagnikusitakusīdānāmudāttaḥ" (A-IV-1-37).

From the word 'Agni', while forming a femine suffix 'ṅīp' is placed and 'ai' is replaced in the place of the last vowel and thus 'Agnāyī' is formed.

The Śabdakalpadruma, Monier Williams, and V.S. Apte all referring this word say 'the wife of Agni', as its meaning. The Tretā age is another meaning given in all these lexicons.

V.S. Apte, while referring the word, says it means the wife of Agni and goddess of fire—Svāhā. He further says that she is said to be the daughter of Dakṣa ; she longed to be the wife of Agni and Skanda was pleased to give her a place with Agni at every sacrifical act.

The word has twice been used in the Ṛgveda but nowhere does it seem in Classical literature. In the Ṛgveda, at one place (I-22-12), "Ihendrāṇīmupa hvaye, varuṇānīṁ Svastaye', agnāyīṁ somapītaye", it is explained in two ways—(i) a power, which can fire Agni and in the domestic side (ii) a woman like agni, who abolishes the sins. The other one (Ṛgveda-V-46-8, "Uta gnā vyantu devapatnīrindrāṇyagnāyyaśvini rāṭ", means the wife to learned and brilliant scholar.

The word is not found any where in Vedic or Classical literature except that in the Ṛgveda.

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ANAYA

(अनय)

The word has been used by Pāṇini as a second part of a compound 'Ayānaya' ("Anupadasarvānnāyanayaṁ baddhābhakṣayatineyeṣu"—A. V-2--9). Though, no clear indication is available in the Aṣṭādhyāyī regarding its meaning, the Mahābhāṣya gives some help that 'Anaya means the left side'—("Avaḥ pradakṣiṇaṁ, anayaḥ prasavyaṁ"—M.B. V-2-9).

The word 'anaya' indicates the movement of chessmen on a dice on the left side.

In the Manusmṛti (X-95) 'anaya' has been used in the sense of 'distress'—"Jīvedetena rājanyaḥ sarveṇāpyanayaṁ gataḥ."

The word is found in Vedic literature at one place (Av. Paippalāda Saṁhitā, V-18-2).

In the Classical literature the word has frequently been used in the sense of 'bad management', 'bad conduct', 'evil course' and 'adversely', etc.

"Smṛtiranayādvinaśyati"

Pt. 1-169.

"Evaṁ cedupasarpetāmanayaṁ Rāmalaxmaṇau"

(R-6-8-18).

"Anayo vyasane daive cāśubhe cāpadi smṛtaḥ"—(NM),

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Monier Williams and V.S. Apte have shown the meanings of this word as 'bad conduct (gambling etc)' and 'a variety of dice-play' respectively. But the usage of this word in this meaning in the Classical literature is not found.

One thing may be noted in this context that the movement towards the right path or good conduct is meant as 'Naya' hence, 'Anaya' may mean 'a bad conduct' but the movement towards the left side only or particularly in the dice-play is not specifically found.

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ANUŚATIKA

(अनुशतिक)

Pāṇini refers to Anuśatika (A-VII-3-20 Anuśatikādīnāṁ ca), who was an officer to Commissariat, according to the Śukranīti. He was an assistant of the Śatānīka (a commandant of 100 soldiers). Being a companion to Śatānīka, Anuśatika is literally proved. But one thing is noteworthy that Śatānīka used to fight in the battle-field while the Anuśatika looked to army stores and recruitment—

"Tathāvidhonuśatikaḥ Śatānīkasya Sādhākaḥ ; Jānāti Yuddhasaṁbhāraṁ Kāryayogyañca Sainikaṁ".

—Śukranīti—2-144.

The Vācaspatyaṁ and V.S. Apte have shown the meanings in the light of the Śukranīti and have quoted the śloka given above.

Monier Williams gives a new meaning to the word 'accompanied with or brought for a hundred'. And etymologically, too, the meaning seems appropriate.

The word is not found anywhere except that in the Śukranīti.

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ANTARA

(अन्तर)

Pāṇini has used word 'Antara' in the Aṣṭādhyāyī in two senses—'external' and 'clothes'—"Antaraṁ Bahiryogopasaṁvyānayoḥ"—(A-I-I-36).

In both these senses, this word seems to be—archaic. This word has been used in the pre-Pāṇinian literature mostly in the sense of (i) internal—"Na taṁ vidātha ya imā jajanānyadyuṣmākamantaraṁ babhūva"—Ṛg. X-82-7; (ii) having entered the heart "Brāhmaṇe kāṇḍarṣaye sadasaspatiṁ brahma jajñānaṁ pitā virājāṁ brahma devāntarasmin brahmandevāścatasra iti"—Vaikhānasagṛhyasūtraṁ 2-10-9 ; (iii) without—"Vyavāye tvanagninā prāgiṣṭergāmantareṇātikramayet—Aśvalāyanaśrautasūtraṁ 1-3-10 ; (iv) in between—"Yo vai gāyatrīṁ jyotiḥ prakṣāṁ veda jyotiṣā bhāsā suvarṇaṁ lokameti yāvagniṣṭomau tau pakṣau yentare ṣṭāvukthyāḥ sā ātmaiṣā vai gāyatrī jyotiḥ—Taittirīya saṁhitā VII-2-9 etc.,

The word has been used in the Classical literature in the sense of (i) of near—"Api vanāntaraṁ śrayati"—Vikramorvaśīya—Ratnāvalī I-26 ; (iii) regard, reference—"Na caitadiṣṭaṁ mātā me yadavocanmadantaraṁ"—Rāmāyaṇa ; (iv) soul, heart, mind —"Satatamasutaraṁ varṇayantyantaraṁ—kirātārjunīya V-18; (v) the inmost or secret nature—"Labdhapratiṣṭhāntaraiḥ bhṛtyaiḥ"—Mudrārākṣasa III-13; (vi) having entered the heart—,'Sadṛśaṁ puruṣāntaravido mahendraṣya"—Vikramorvaśīya III ; (vii) interval, space, distance—"Kiñcidantaramagamaṁ" - Daśakumāracarita VI ; (viii) at the distance of—"Bṛhadbhujāntaraṁ"—Raghuvaśaṁ III-54 ; (ix) in the course of conversation—"Kālāntarāvarttiśubhāśubhāni"—Hitopadeśa

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I-5; (x) to allow to come between--"Kiyacciraṁ vā meghāntareṇa prūṇimācandrasya darśanaṁ"--Uttararāmacarita III ; (xi) access, entrance, admission--"Lebhentaraṁ cetasi nopadeśaḥ" --Raghu. VI-66 ; (xii) opportunity, occasion, time--"Kena punarupāyena maraṇanirvāṇasyāntaraṁ sambhāvayiṣye--Mālavikāgnimitra VI ; (xiii) difference--"Ubhayoḥ paśyatāntaraṁ" - Hitopadeśa I-64 ; (xiv) weakness--"Sujayaḥ khalu tādṛgantare"--Kirātārjunīya II-52 ; (xv) excellence as in "Guṇāntaraṁ vrajati śilpamādhatuḥ"- Mālavikā I--6 ; (xvi) a moulding of the pedestal and the base--"Ṣaḍanśaṁ cāntare karṇe uttarānśaṁ tadūrdhvake"--Mānasāracarita XIII-121.

The Vācaspatyaṁ has given a reference of the word in the sense of external--"Antare ca purāt caṇḍālāvāsā iti", but it does not give wherefrom has it been extracted. It also gives two sentences formed by itself in the meanings of 'distress' and 'clothes'--" Praharedantare ripuṁ" and "Antaraṁ paridadhāti" respectively.

Antara word is of Indo-European family. Its other cognate words are also found in other Indo-European languages as in Gothic--'anther', in Lithuanian--'antare-s' (second) and in Latin--'alter'.

Monier Williams and V.S. Apte have shown the meaning of this word as 'external' also ; no-example is available of 'Antara' having used in the sense of 'external' in Classical Sanskrit literature. Apte, in his dictionary has quoted one meaning, 'to be worn outside' also. It is possible that in these dictionaries 'external' and the meaning given by Apte--'to be worn outside' might have been given in view of the meaning given by Pāṇini in his Aṣṭādhyāyī (I-1-36).

Only one sense which is close to 'Antara' is 'different from', hence this 'external' sense may have become developed

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from the meaning different (Ref. Cl. literature examples (XIII). 'Antara' word having been used in the meaning of 'external' is not seen. It may be guessed that 'Antara' in the sense of 'external' must have been in vogue in the colloquial expressions in the time of Pāṇini, of which we have no-trace.

The development of the sense of 'to be worn outside' or the 'clothes' from the sense of 'external' is quite natural because many adjective words start indicating the sense of the words, they qualify. As in the Sanskrit language, the word 'Uttarīya' has got the original meaning 'of upper part' but now it means 'the cloth which is put on the upper part of the body', i.e. "Dupaṭṭa". There is same sort of a Latin word 'MEDIUS', which originally means 'middle'. But in the development of the changing pattern of the meaning, it means the cloth – between shoe and breeches, i.e. stocking, socks.

Thus, it may be guessed that word 'Antara' is quite an archaic—one.

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ATYĀKĀRA

(अत्याकार)

There are certain persons, who considering themselves to be bigger or out of vanity look at others with a view of contempt or hatred. This has been defined by Pāṇini as 'atyākāra' —"Gotracaraṇācchlāghātyākāratadaveteṣu"—(A-V-1-134). It is like as now-a-days, certain graduate of the Oxford Varsity assumes air of superiority. In the Mahābhāṣya, there is an example "Kaṭhikayā atyākurute"—being puffed up as a kaṭha he looks down upon others'.

The Vācaspatyaṁ, the Śabdakalpadruma and V.S. Apte, perhaps on the basis of the etymology give the meaning of this word—(i) bigness of a person (ii) a very large body, Though, the Vācaspatyaṁ and the Śabdakalpadruma have added one more sense of insult also, no reference of this word is available either in Vedic or Classical literature.

Monier Williams puts forth the meaning of this word as contempt and blame and the Sanskrit Śabdārtha Kaustubha as curse.

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AVASTĀRA

(अवस्तार)

The word has been given for explaining its formation by Pāṇini.

Alongwith prefix 'Ava' 'stṛ' root when followed by the suffix 'ghañ'--becomes in the form of 'Avastāra'—"Ave tṛstrorghañ"--(A-III-3-120).

The Mahābhāṣya does not give any sort of comment on the aphorism. The Kāśikā explains it in the simple way and does not give the specific meaning of the word.

The meaning of the word is not known except by etymology or references.

The word 'Avastāra' has been referred to by Kauṭilya in his Arthaśāstra (2-8-10) "Siddhaṁ kālamaprāptaṁ karotyaprāptaṁ vetyavastāraḥ", in the sense of falsification of the accounts. Dr. Agrawala (India : As known to Pāṇini, page 415) holds the view that the 'Avastāra' by Pāṇini has got the same sense, Kauṭilya has referred to, i.e. "falsification of accounts".

Arthaśāstra uses it with reference to corruption prevailing in government offices which resulted in the embezzlement of government money (Kośa-Kśaya).

The word is not found either in Vedic or Classical literature.

The Vācaspatyaṁ and the Śabdakalpadruma by forming the word from stṛñ (meaning covering) give the meaning as 'Yavanikā' and 'Āstaraṇa'.

Monier Williams gives meanings—'a letter' and 'bed'.

V.S. Apte has given several meanings and has referred to the sense of Arthaśāstra also, viz—A curtain, a covering; a screen or wall of cloth around a tent, hence concealing or fabricating a mat.

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ĀPAMITYAKA

(आपमित्यक)

Pāṇini mentions Āpamityaka (Apamityayācitābhyāṁ kakkanau, A-IV-4-21), as something borrowed with the intention of returning in the same way (vyatihār—A. III-4-19).

The Mahābhaṣya does not give any comment on the aphorism.

The word occurs in the Atharvaveda in connexion with the borrowing of the grain–"Apamitya dhānyaṁ yajjaghāsāhaṁ idaṁ tadagne anṛṇo bhavāmi"—Av. VI-117-8.

The āpamityaka arrangement was a well-recognised practice of rural economy, with a really ancient origin.

Kauṭilya in his Arthaśāstra (2-15-1, 7) refers to the word in the sense of borrowing of grains—"Sasyayācanamanya aḥ prāmityakaṁ; tadeva pratidānārthamāpamityakaṁ".

The word is not found in Classical literature.

All the lexicons, i.e. the Vācaspatyaṁ, the Śabdakalpadruma, the Sanskrit Śabdārthakaustubha, Monier Williams and V.S. Apte have shown the meaning—'Received by barter or exchange of property or anything.

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GLAHA

(ग्लह)

According to Pāṇini, 'glaha' is irregularly derived when it relates to the vocabulary of dicing (Akṣeṣu glahaḥ III-3-70).

As in the Vedic Index, glaha was a later form used in the Atharvaveda for grābha of the Ṛgveda, meaning a throw at dice (I-248). This may be original meaning, but in Classical Sanskrit glaha always denoted the stake and not the throw (compare Yāj. Smṛti II-199, as rendered by Mitākṣarā, kitava-parikalpita paṇa; also Sabhāparva, dyūta section-where it invariably means a wager). This meaning Pāṇini had in view.

In the Atharvaveda, the word occurs at two places but in the sense of 'the business of the sense-organs' (indriya vyāpāra). "Glahe kṛtānī kṛṇvānāmapsarāṁ tamiha huve", and "Yāyadiha parinṛtyatyādadānā kṛtaṁ glahāt", (Av. IV-38-1)

The word has been used in the pre-Pāṇinian literature at some other places[1] too, in the sense of a dice-player a stake and the game at dice respectively.

Actually speaking the quotation from the Vedic Index indicates the correct situation. The word in Sanskrit is not seen in the sense of the stake. The Śiśupālavadha (IV-32) refers to the word in the sense of 'stake', "Vyātyukṣīmabhi-sāraṇaglahāmadīvyan".

The word is not seen in the Classical literature in the sense referred to in the Aṣṭādhyāyī.

1. Mahābhārata VI-114-64 ; Bhāgawata VI-12-47 ; Yājña. Smṛti II-19.

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MĀSATAMA

(मासतम)

The word in the sense of 'the last day of the month', has been given for explaining its formation—Nityaṁ śatādimāsārdhamāsasaṁvatsarācca'.—A., V-2-57.

The Kāśikā acquaints us with the actual meaning of the word—"māsasya puraṇo, māsatamo divasaḥ" and thus the word may be taken to refer 'the thirtieth day' of the month.

The word is nowhere traceable. Only the grammar of Vopadeva (VII-39) gives the word for using in the same sense.

The Sanskrit Worterbuch and the lexicon of Monier Williams, however, have given the meaning of the word in the light of Pāṇini's reference.

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PRATIṢKAŚA

(प्रतिष्कश)

The term 'pratiṣkaśa' denoted a messenger (Pratiṣkaśaśca kaśeḥ, A. VI-i-152).

The Kāśikā, while explaining the aphorism puts forth the meaning of the word—"Vrātapuruṣaḥ sahāyaḥ puroyāyī vā pratiṣkaśa ityabhidhīyate".

The word is neither found in Vedic literature nor in the post-Pāṇinian Classical literature.

Almost all the lexicons, including the Sanskrit Worterbuch, have given the meaning. given by Pāṇini and one more that is of a whip or leather throng.

The word appears to be from the colloquial expression in the time of Pāṇini.

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RĀJAPRATYENAS

(राजप्रत्येनस्)

The king's ADC (Aid-de-camp) or staff for the protection of his person is mentioned by Pāṇini as Rājapratyenas (Ṣaṣṭhī pratyenasi A.-VI-2-60).

Pratyenas has been mentioned along with Ugra and Sūta-grāmaṇī in the Bṛhadāraṇyaka Upaniṣad (IV-3-43, 44), denoting there a police officer. As the Vedic Index (II-34) shows, the sense must be that of the humbler servants of the king. This was supposed to be a responsible task for which Kauṭilya directs special precautions to be taken. The greatness and the responsibilities of the post may, thus, automatically be guessed as Pāṇini informs us the status of dignitaries appointed as king's bodyguard. In the aphorism, "Ādiḥ pratyenasi", A.-VI-2-27, he explains the formation of 'kumārapratyenāḥ', i.e. a prince, serving as an ADC. It must have been a position of honour to which princes of the royal blood were usually appointed.

Perhaps, in the light of this very idea Monier Williams, in his dictionary has given the meaning of the word as—'the nearest heir to the throne'. Because the prince, who might have been an ADC to the king, must be quite close or in confidence and naturally after the king, he would have been given the opportunity of becoming a king.

The word is not seen in the Classical literature.

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SAṄGHATITHA

(संघतिथ)

Pāṇini refers to the word as 'a person, whose attendance completes the quorum of a meeting.'

The word is not visible anywhere and it seems peculiarly a Pāṇinian word.

No-lexicon except the Sanskrit Worterbuch gives it meaning. The Sanskrit Worterbuch also shows its meaning as Pāṇini meant. The word, given for explaining the formation has been referred to by Vopadeva in his grammar (7-42).

Bahutitha, pūgatitha, gaṇatitha are the other words which have been given with the referred word for explaining their formations in the same sense, in the aphorism—"Bahupūgagaṇasaṅghasya tithuk," A. V-2-52.

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SUHITA

(सुहित)

The word 'Suhita' has been used by Pāṇini in the sense of 'thoroughly satisfied with food or drink—Pūraṇaguṇasuhitārthasadavyayatavyasamānādhikaraṇena"—(A-II-2-11).

The word has been used in the Taittrīya Saṁhitā K.Y. 5-5-10, "Suhita dadhātyagnirvāva vājī", in the same sense. But at other place, in the same book (T.S.K.Y-1-5-10-3) "Saṁ māmāyuṣā Saṁ gaupatyena suhite mā dhāḥ", it has got a different meaning. Here, it means—good and beneficial.

The Śaunaka Saṁhitā (II-12-4) "Triṣandheriyaṁ senā suhitāstu me vaśe", shows a different meaning of the word—'having been organised in a decent way'.

The word has frequently been used[1] in all the three above mentioned senses in Vedic literature, i.e. the Vedāṅgas and the Brāhmaṇas.

Yāska, on the basis of etymology puts forth the meaning of the word as 'good and beneficial' ("Suṣṭhu hitametad"—

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1. Bādhūl Śr. Sū 3-103; 1, 4-86 : 5, Yāskīya Nirukta 3-13; V-26; 10-15; Āpastamba Śr. Sū 8-11-10; Mānava Śr. Sū 1-7-5-79; 27, 1-4-1-6; Bhāradvāja Śr. Sū 8-12-21 ; Baudhāyana Śr. Sū 3-15 : 14, Baikhānasa Śr. Sū 3-2 : 13, Hiraṇyakeśi Śr. Sū, 6-1-16; 17, Brāhmaṇas-Aitareya 3-39; 47; 41; 8-26, Śatapatha Br. 1-6-3-31, 1-8-2-9; 7-5-1-38; 11-5-7-4; Kāṇvaśākhīya Śatpatha. 1-1-4-3; Jaiminīya-18; Jaiminīyārṣeya Br. 1-468; Śānkhāyana 10-1; Jaiminīya 181.

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Nirukta III-3-1). Yāska has given the only meaning, though he uses it at four places.[1]

The Śabdakalpadruma puts forth meanings as 'made' and 'satisfied'. It further quotes a line from the Bṛhatsaṁhitā (Ati bahu tadā bhuktvānnaṁ saṁsthitaḥ suhito vadet) and shows the meaning of 'satisfied with food'.

Monier Williams has given several meanings of the word —'very fit or suitable, very salutary or beneficial, thoroughly satiated or satisfied (esp. with food and drink), very friendly, affectionate, one of the tongues of fire, satiety, abundance.

The usage of this word in the post-Pāṇinian Classical literature is not found.

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1. Nirukta, 5-26; 9-2; 13-15 and the referred above.

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ŚAPHORŪ

(शफोरू)

A special word indicative of the beauty of the female form occurs in an aphorism–"Saṁhitaśaphalakṣaṇavāmādeśca", A.-IV-1-70.

The word has been given for explaining its formation that "in the feminine gender 'ūṅ' suffix is placed after 'uru' word and when uru has before it any of 'saṁhita', 'śapha', 'lakśaṇa' and 'vāma' words".

The word has also been given by Vopadeva in his grammar (V-30).

Śaphorū is not traceable anywhere in Vedic or Classical literature. Lexicons, however, have shown the meaning of the word as an adjective used for a woman. The Sanskrit Worterbuch does not give any detail except an adjective. Monier Williams puts it as—'a woman, whose thighs resemble the two divisions of a cow's hoof' and refers to the aphorism of Pāṇini. V.S. Apte, alongwith the meaning of Monier Williams gives another meaning also— 'a woman, whose thighs are marked with the sign of hoofs'.

Saṁhitorū and Vāmorū are other words given by Pāṇini to denote the same sense.

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ŚĀRADA

(शारद)

The word occurs in the Aṣṭādhyāyī in the sense of new, recent –"Śāradenārtave"—A., VI-2-9.

The Kāśikā explains the word as—"Śāradaśabdoyaṁ pratyagravācī."

The word is found in the Ṛgveda and later[1] but in the sense of 'produced or growing in autumn' or 'autumnal'. As for example—

"Tṛtīyaṁ vitṛtīyaṁ saḍandimuta śāradam"—Av., V-22-13

"Śāradenartunā devāḥ, Ekavinśa ṛbhavaḥ stutāni"—Taittirīya Br. 2-6-19-2. Here, in this example 'śārada' means 'with the autumn weather.'

By a thorough study of almost all the examples and contexts, the word in some or the other form, seems to be connected with the 'autumnal weather'. Apart from the meanings given above (connected with the autumn) other meanings may also be taken into consideration—(i) that, which offers a shelter in autumn, (ii) Autumnal sickness, (iii) Autumnal sunshine (iv) The day of full moon in the month of Kārtika (or Āśvina) (v) Corn, grain, fruit (as ripening in autumn) (vi) Belonging to autumn etc.

Thus, it may easily be guessed that the fresh stocks obtained in Śarad were responsible for the secondary meaning of 'Śārada' as new.

1. Other references—Rv. I-174-2, VI-20-10; Av. XV-4-4; Sat. Br. 4-3-1-17, 10-2-5-12; Taittirīya Saṁhitā 7-5-14-1; Aitareya Brāhmaṇa 4-26; Suśruta 1-21-6.

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The word is not frequently seen in the sense of 'new' or recent. At one place only in the Bhartṛhari Śataka (I-47)—"Sılılaш Śāradaш", the word is found in the sense of 'new'.

At one place in the Bhāminivilāsa (I-113—"Vimalaśāradacandiracandrikā ') the word is seen in the sense of 'belonging to autumn' or 'autumnal'.[1]

The lexicons, however, show certain other meanings of the worn also, viz. Annual, young, modest, shy, bashful, diffident, not bold, a year, a kind of kidney bean, the bakula tree, the white lotus, the goddess Sarasvatī.

The Naiṣadha (9-14), however, puts it forth in the sense of 'clever' or 'able'—"Śikhīva śāradaḥ".

The Mahābhārata 2-61-34 shows the word in the sense of 'a white lotus'—"Sāradotpalapatrākśyā śāradotpalagandhayā", etc.

1. Other references—Raghu. X-9; Manu Smṛti-VI-11

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• VASNA

(वस्न)

The word occurs in the Aṣṭādhyāyī at three places,—"Vasnakrayavikrayāṭṭhan", V-4-13; "Vasnadravyābhyāṁ ṭhankanau", V-1-51 and "Sosayānśavasnabhṛtayaḥ", V-1-56, in the sense of 'sale price' or 'value realised'. The Kāśikā gives the meaning of the word—'vasnaṁ mūlyaṁ'.

The word is found in the Ṛgveda and later in the sense of 'price', paid for anything or its 'value', or the thing itself as an object of purchase; 'ware'. As for example[1]—

"Bhuyasā vasnamacaratkanīyaḥ", Ṛg. IV-24-9.

"Yatkṛṣate yadvanute yacca vasnena vindate",
Av. XII-2-36

"Vasneva vikrīṇāvaha iṣaṁūrjaṁ", Vājasaneyī Saṁhitā, III-49.

There is a slight difference amongst the words, given for explaining the formation on the base of 'vasna'. In the first instance a 'vasnaka' trader was one, who only owned a financial interest in the profits of the deal as contrasted with kraya vikraya (IV-4-13) who carried on actual business on himself. The other 'vasnaka' trader was named according to his 'vasna' or share in the sale-proceeds,(V-1-56), e.g. Sahasra, 'whose share of sale-proceeds is one thonsand'. This refers to some kind of corporate business as was carried on by the Saṁsthānika or Sārthavāha traders. The remaining 'vasnika' merchant is distinguished from a dravyaka (V-1-51), who was a businessman on outward journey conveying merchandice for sale (dravya) and

1. Other references—Taittiriya Saṁhitā I-8-4-1; Kāṭhaka Saṁhitā IX-5; Maitrāyaṇī Saṁhitā I-10-2; Śatapatha Br. II-5-3-17.

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'vasnika' was so-called because he carried the sale-proceeds on his return journey for home.

Three stages in the journey of a trader are, thus, called—(i) harati (at the source), (ii) vahati (in the prooess of transport) and (iii) āvahati (at the end of the journey). This process may practically be noted thus, that a merchant carrying goods from Delhi to Madras would be called 'dravyaka' in three places, viz. at Delhi, whence he was carrying (harati); on the way while transporting (vahati and at Madras, where he arrived (āvahati), The same man, returning from Madras to Delhi with the sale-proceeds was called 'vasnaka' at those very three stages of the journey.

After Pāṇini, the word 'vasna' became out of use. But it is still found in the Bhojapurī dialect. Patañjali uses it once in the sense of sale-price (āneyā hi vasnenaikaṁ gāṁ, anyena dvau, anyena trīn—Mahābhāṣya, I-95).

Alongwith the meanings, given above ; lexicons give two other meanings also, viz. death and dwelling.

The word 'vasna' is of Indo-European family.

Its other cognate words are : – In Greek—wros. (regular word for price in Homeric Greek) ; in Latin venum 'sale', in church slavic—veno 'dowry'.

Latin—venum dare=vendere 'sell' (verb). In the sense of selling in Latin and Italic—vendere, French-vendre ; Spanish-vender.

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VYAKTI

(व्यक्ति)

The word in the sense of gender is seen in the Aṣṭādhyāyī —"Lupi yuktavadvyaktivacane", A.-I-2-51.

The word is not frequently seen in Vedic literature, and certain places, where it is seen ; is in the sense of an individual.

Actually, the word is frequently seen in the Classical literature but in other senses than of a gender and this sense of gender is exclusively seen in the grammar. The word in the Classical literature is seen in different senses, viz. (i) clear perception—"Rājñaḥ samakśamevādharottaravyaktirbhaviṣyati", Mālavikā. I. (ii) distinctness—"Avyaktaṁ vyaktimāpannaṁ manyante māmabuddhayaḥ", Gītā-7-24, (iii) discrimination—"Devamānuṣayoradya vyaktā-vyaktirbhaviṣyati", Rāmāyaṇa-2-23-18, (iv) true character—"Na hi te bhagwan vyaktiṁ vidurdevā na dānavāḥ", Gītā-10-14, (v) an individual—"Avyaktavyaktayaḥ sarvāḥ prabhavantyaharāgame", Gītā-VIII-18, and others.

Other meanings shown by lexicons are-light, inflection, the proper form of any inflected word and a vowel etc.

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Conclusion

The Study of Archaic words in Pāṇini's Aṣṭādhyāyi made in the previous chapters reveals some interesting facts. It is very clear that Pāṇini's was an age, in which many words were used in a particular sense but in course of time they underwent a radical change in their meaning and implication. Varying degrees of Morphological changes in some cases are also evident.

The use of archaic words in Pāṇini's language is also a sound proof of the fact that Pāṇini lived and wrote many years earlier than Western Scholars and their Indian counterparts.

The conclusions of this study clearly show that the language of Pāṇini is much nearer the Vedic than the Classical language. It is also revealed that in about 3000 B.C., Vedic literature extended over a wide sphere and exerted a great influence on the spoken language of the day. Furthermore, the influence of Vedic language was so endemic that the vocabulary of the lingua franca of the time was pronounced with swaras.

The process of the gradual disappearance of the accents set in, in the later periods. With the result that during the Classical period accents disappeared altogether.

It is also worth noting here that even though Sanskrit is hide-bound in strict grammatical rules; yet some semantic changes could not be withstood and have crept into the fabric of the language. This process of change is spread over through all stages of development of this language. Therefore, it is not

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a long period consistent with facts to demarcate the age of Pāṇini between 400 and 500 B.C.

It must be borne in mind that such profound and vast semantic change in the language cannot occur within a space of time indicated by Western scholars. Such phenomenal changes in a language call for much longer duration of time.

It is also clear from this study that Pāṇini was not very squeamish in regard to the adoption of words standard or sub-standard. He did not exclude the use of colloquial expressions in making his grammatical formulations. It is interesting to note that the number of colloquial words referred to by Pāṇini is not too small.

Pāṇini was familiar with the words of Indo-European family, words of foreign origin such as Persian and Lithuanian. It may also be surmised that the colloquial expressions of Pāṇini's language were derived from Indo-European languages.

This study also gives an idea of the peculiarly Pāṇinian language to a certain extent. Pāṇini has made use of some words which are met with neither in pre-Pāṇinian nor in post-Pāṇiṇiạn literature.

The study also throws lights on the historical and geographical situation and milieu of India of that time. We also catch a glimpase of the social, cultural and religious customs and traditions of the age.

The scope of this type of study is very vast. Words of the Aṣṭādhyāyī show that if such a study is made on all the works of Pāṇini (the Gaṇapāṭha, the Dhātupāṭha, the Uṇādikośa and Liṅgānuśasana); it will shed much greater illumination on the facts and phenomena dealt with by him. Many of the so called obscurities can also be brought to light.

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